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MEMORIAL OF THE BAPTIST UNION TO THE BRITISH AND
FOREIGN BIBLE SOCIETY.

PRESENTED JAN. 5, 1840.

To the Committee of the British and Foreign Bible Society, the following Memorial, relating to the Bengali and other versions of the New Testament, made by Baptist Missionaries in India, is presented with respect and Christian courtesy, by the Committee of the Baptist Union.

In the document now submitted to the Committee of the British and Foreign Bible Society, it is intended to make another, and final effort, to induce a reversal of the measure by which translations of the New Testament executed by Baptist missionaries in India have been denied the support of that institution.

In attempting this object, the Memorialists are impelled by a solemn conviction of the duty they owe to the truth, to the heathen, and to the Bible Society itself.

The question at issue is one affecting not simply their own denomination. It involves principles of common concern to all who are engaged in giving the Sacred Scriptures to the nations, the recognition of which alone can, in their opinion, relieve the Bible Society from embarrassment, and enable it with an equal hand to extend its encouragement to all faithful versions. Nothing, they conceive, is more to be deprecated by those who love it most, than that it should persist in a line of conduct which lays it open to the charge of suppressing any portion of God's truth. If such an allegation can be sustained against the Society, the warmest friends it has must condemn its policy, and all good men will approve the effort to recover it from so perilous a position.

Until the adoption of those proceedings which form the subject of complaint, the Baptist body took an equal interest

in the Society's labours with all other denominations, and they are still most earnestly desirous to be permitted to continue among its supporters. They will regard it as a calamity to be separated in such a cause from their fellow Christians; nor will they be the parties to sever the bond. If they must adopt an independent course of action it shall be because they are compelled. If they can no longer be fellow-labourers in the foreign field of Bible distribution, it shall be because they are thrust out.

Should they, on the one hand, be able to show that the terms proposed by the Committee of the Bible Society in order to the Baptist body receiving support to its versions are such as cannot be complied with, both because, as a general rule, they are impracticable, and, where practicable, morally subversive of the authority of conscience, and of the primary and imperative obligations of a translator of the inspired volume; and, on the other hand, that the proper course for the Bible Society to pursue is that for which the Baptist body pleads, the just conclusion will be obvious to every impartial mind; and the memorialists, having discharged their duty, will quietly leave the result to their brethren and to God.

The terms proposed to the Baptists by the Committee of the British and Foreign Bible Society are communicated in their resolution of the 1st of July, 1833,

which is expressed in the following words:—

“That this Committee would cheerfully afford assistance to the missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided the Greek terms relating to baptism be rendered, either according to the principle adopted by the translators of the authorized English version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians composing the Bible Society.”

This resolution gives the translator the alternative of rendering the Greek terms relating to baptism, either by a word derived from the original, as is done in the English version, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society. It is alleged by the memorialists, that neither of these alternatives can be acted upon as a general rule.

They begin with the latter, and restrict themselves first to its application to their own case. And they respectfully ask, what terms they are which would describe baptism in a manner unobjectionable to all denominations of Christians composing the Bible Society? Where in any language can such terms be found? Until immersion, and sprinkling, and pouring, mean the same thing, or until there ceases to be a difference of opinion as to which of these modes is exclusively right, it is clear that no such terms are likely to be discovered. Moreover, if it be laid down as the rule, that Baptists, in their versions, must employ terms “unobjectionable” to non-immersionists, of course it must be the rule also, that non-immersionists must, in versions made by them, employ terms “unobjectionable” to Baptists, since they are one of the denominations of Christians composing the Bible Society. But the Baptist members of the Bible Society contend that the Greek words employed to describe the Christian rite have one meaning, and one only, and consequently, until that meaning, and that alone, were given, they could not cease to object.

There is, moreover, a fallacy involved in this part of the resolution of the Committee, the exposure of which deprives it of much of its apparent reasonableness, while it confirms what has just

been said of its impracticability as a rule. By “the other denominations of Christians composing the Bible Society,” are of course meant all who belong to it besides the Baptists. But it is overlooked, in this mode of putting the case, that, in relation to the question in hand, all these denominations merge into one. For all the purposes of this controversy, the Bible Society consists but of two sections, immersionists and non-immersionists; and it has the appearance, at least, of disingenuousness (though the memorialists do not impute it to the Committee) that it should be otherwise represented. As between these two parties then,—and there are no other within the view of the subject,—so long as one of them shall consider immersion, not an accident, but entering into the essential nature of the ordinance of baptism, while the other, professing to regard the mode as an indifferent circumstance, in practice altogether discards immersion, the rule must of necessity be perfectly inoperative. Ever to have conceived of it as laying a ground of union between them, was but a subtle delusion, and for the Bible Society now to persist in it must inevitably lead to separation.

But the spirit of this rule extends far beyond the particular case of the Baptists; and, impracticable as it is in reference to them, it is even more so when taken in that extent of application to which impartiality requires it should be carried. Did it not occur to the Committee, when assigning as a reason for laying down this rule, that the Bible Society is “composed of persons holding on this subject widely different opinions,”* that its members hold “widely different opinions” on other subjects also, subjects moreover affecting, some of them, not the ceremonial, but the vital doctrines of Christianity, and quite as likely to occasion embarrassment in the translation of the Scriptures? The episcopalian, the presbyterian, and the congregationalist, entertain views widely diverse from one another of the rendering of the terms *ἐπίσκοπος* bishop, *διάκονος* deacon, *πρεσβύτερος* presbyter, *ἐκκλησία* church. And besides these, as already intimated, there are disputed words relating to doctrines, such for example as *προγινώσκω* to foreknow, *προορίζω* to predestinate, *τετάγμενος* ordained,

* Resolutions, confirmed April 4, 1836.

ἐκλογή *election*, κλήσις *calling*, μετάνοια *repentance*, δικαίωσις *justification*, ἀπολύτρωσις *redemption*. Of course these words must be subjected to the same process; nor these only, but every other respecting the signification of which denominations differ; a process which shall either convey them in an untranslated form into other languages, or translate them, not with scrupulous philological accuracy, but so as to unite the suffrages of controversialists. The Bible Society includes among its members, to say nothing of minor, or, in a theological point of view, less important sects, Protestants and Roman Catholics, members of the Greek church, Lutherans, Calvinists, and Arminians. Is deference to be paid to the conflicting sentiments of these several parties? Is a translation of the word of God to speak nothing at variance with their peculiar and distinctive dogmas? Or, lest it should, are all words in debate among them to be left untranslated? It may be confidently put to every considerate person, if the former of these alternatives be not absolutely impossible; while, if the latter be adopted, the Scriptures might as well be withheld altogether, for they must thus become an unintelligible jargon.

The improbability of finding terms which shall express two or more meanings essentially differing from each other, as must be done if versions are to contain no words objectionable to the different denominations of Christians composing the Bible Society, is so obvious, that another sentence need not be written to expose the futility of the rule that requires it; but if it be thought that disputed terms may be transferred, let the experiment be made upon some of those already mentioned. In the following passages these Greek terms are expressed in words derived from the original:—"And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever; and he touched her hand, and the fever left her, and she arose and diaconized them," Matt. viii. 14, 15. "This is a true saying, if a man desire episcopacy, he desireth a good work," 1 Tim. iii. 1. "Feed the flock of God which is among you, episcopising not by constraint, but willingly," 1 Pet. v. 2. "For the gifts and clesis of God are without repentance," Rom. xi. 29. "Wherefore the rather brethren give diligence to make your clesis and eko-logý sure," 2 Pet. i. 10. "Even so, by

the righteousness of one, the free gift came upon all men unto dicaosis of life," Rom. v. 18. "In whom we have apolutrosis through his blood," Eph. i. 7. Is any thing further needed to demonstrate the absurdity of such a practice?

Nor is the difficulty thus stated an hypothetical case, suggested merely for the sake of illustration. It already presses in a practical form. "As was to be expected (says the Rev. W. H. Pearce, in a letter dated Calcutta, September 10, 1836), since the Bible Society interfered about baptism, the words above referred to* are become the subject of difficulty; and brethren in India, instead of translating the original terms for all of them, are at this moment about to introduce the Greek words into the native languages. Calling, Election, Justification, Redemption, &c., must in time follow: and the Christian church, in giving the New Testament, will then present to a heathen a work, although in his own language, perfectly unintelligible to the best informed of his countrymen."†

This other alternative allowed by the resolution, of rendering the Greek terms relating to baptism by a word derived from the original, as is done in the English version, is no less incapable of general adoption on another ground. In the English version these words are left untranslated, the Greek terms themselves being used with an English termination; but there are some languages, perhaps many, into which it is impossible to transfer foreign words. The Chinese language is in point, which being written, not with alphabetic letters, but in monosyllabic characters, does not admit of the introduction of exotic terms in the manner prescribed. Not only, therefore, has Dr. Marshman translated the words in question, but Dr. Morrison also. Of the former indeed it might have been expected, agreeably with the uniform practice of the Baptists; but, in fact, neither of them was left to his option. They might select the words by which to translate; but translate they must, since to transfer is impossible. The Cherokee, as the memorialists have learned from competent authority, is another language into which, from the

* Church, Congregation, Bishop, Bishoprick, Presbyter, Deacon, Deaconness, &c.

† Bap. Mag. 1837, p. 307.

peculiarity of its construction, translators are compelled to give vernacular renderings. The pædobaptist missionaries accordingly, by whom a translation of the New Testament has been made for the use of that people, have not transferred the terms relating to baptism, but have translated them—and translated them by words signifying to immerse, and immersion.* Since in these instances the impracticability of the rule has been already ascertained, it is surely no improbable presumption, that there may be others; at all events these are sufficient to show that it must of necessity be of partial application.

But the Memorialists feel it to be their duty to present this objectionable resolution before the Committee of the Bible Society in another light; showing that, if it be impracticable as a general rule, it is equally to be condemned as subversive of the integrity of translators.

Granting that, in the particular case of the Baptists, the rule might be complied with in the Bengali version, and in all instances where the genius of the language allowed it, if not by translating the words in question into unobjectionable terms, yet by leaving them untranslated; this could be done only by putting human requirements in the place of conscience, and sacrificing truth and inspiration to expediency.

The memorialists would most respectfully beg the Committee to reflect upon the imperative obligations and solemn responsibility of a translator of the Sacred Scriptures, and then to consider if it would be right before God to bind him in the shackles imposed by their rule. He who undertakes to convey divine revelation into a new tongue, assumes an office with which scarcely another can be compared whose duties are equally momentous or responsible. By no quality of a moral kind ought he to be so eminently distinguished as by scrupulous conscientiousness. Unyielding integrity must be combined with literary ability, or he can never be deemed competent to his task. And as these qualities should be the guarantee, as far as his own character is concerned, that his work will be done faithfully, so ought he to be most jealously sheltered from every influence coming from without which might interfere with his judgment.

His first, and last, and all-absorbing solicitude must be, to give the exact contents of the document, without suppression, without addition, and without alteration. If the meaning of a passage, or of a word, be hid under an unintelligible phrase, it might as well be omitted, since that part of divine revelation is lost to the reader. The translator, in fact, defrauds him of so much of the truth. How, with the fear of God before his eyes, can he do this? How could the Committee of the Bible Society require him to do it? And yet this is what their rule demands. There are certain terms which, under peril of losing their support, he is not to translate. Though professedly occupied in giving to the heathen "all the words of this life," and bound to do so by obligations the most imperative and awful, as exactly and completely as his ability enables him, there are some words the meaning of which he must systematically withhold. And why? Because in themselves they are unintelligible? No such thing. Because the rendering he would give is unfaithful? Nothing of the kind; but because such rendering is considered objectionable by some of his fellow-Christians who are members of the Bible Society. The question then comes to this, Are human opinions to control the Bible, or is the Bible to control human opinions? The Committee of the Bible Society say in effect the former; for their rule determines that, since the New Testament will not speak in a certain manner, it shall not speak at all. They insist that the meaning shall be pushed aside, blinked, studiously suppressed, where it does not harmonize with the creed of all the parties composing that institution. Who, it may be asked, that makes any claim to moral independence, would put his neck under such a yoke? What conscientious man could do it? With him it must be no question in what degree the meaning of the text may coincide with or differ from the sentiments or the practice of any section of the Christian church. His duty is plain and imperative. If he knows "the mind of the Spirit," he is bound to express it. Should he wilfully falsify the record by mistranslation, or should he "add to," or "take away from the words of the book," he would be held by common consent to have perpetrated a crime of the darkest hue. But the memorialists desire it may be se-

* Christian Review, No. 1, p. 133.

riously weighed, how far he falls short of the same censure who, in deference to the opinions of others, imposes a doubtful, or a double sense on the Scriptures, instead of scrupulously adhering to their exact grammatical interpretation; or who, by studious concealment, keeps back part of the counsel of God. For themselves, they dare not risk the consequences of such a course, nor recommend it to their honoured missionaries. To act in this manner would, in their view, be to violate a solemn trust, to betray the truth, to endanger souls, and to hazard at least the tremendous judgments denounced in the closing sentences of the inspired canon. If the support of their fellow-christians in the work of biblical translation can be procured only at such a price, by them it cannot be procured at all. They must persist in urging upon their translators still to pursue the course marked out by the noble-minded Tyndale, who, in reference to his translation, says, "I call God to recorde as against the daye we shall appeare before oure Lorde Jesus Christ, to give reckonyng of our doinges, that I never altered one syllable of Godes word agaynst my conserence, nor wolde do thys day, yf all that is in earthe, whether it be honoure, pleasure, or ryches, myght be geven me."*

It avails nothing, the memorialists submit, against the force of this argument, that what is required of the Baptist translators is sanctioned by the English version; for the plea of precedent can never make that right which is in itself essentially wrong.

Besides which, waiving for the present their particular case, they entertain on many grounds the most serious objections against erecting that version into a standard for other translations. 1. It is well known under what circumstances the English authorised version was made. The translators were compelled by royal mandate to retain the old ecclesiastical words.† But he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience, and of laying violent hands on the truth itself. Does the

Bible Society wish to perpetuate the odious despotism of the Stuarts, by still putting fetters on the translators of the Bible? 2. Moreover, if the English version is to be followed in one instance, by analogy of reasoning it must be followed in all similar instances; and this would lead, in cases where a difference of opinion obtains, to that transferring of terms, the absurdity and impracticability of which have been already shown. 3. How, again, is it possible for a conscientious translator to conform to this standard? The difficulties of translating, it might be supposed, are great and numerous enough without the aggravation which such a necessity implies. Instead of constructing his version, as an erudite philologist, according to sound canons of interpretation, he must recur at every step to the work of his English predecessors. His inquiry must be, not what is the true meaning of a passage, and how may it be rendered with fidelity, but what is the sense put upon it by the English version. Not what the uncorrupted originals may dictate must he follow, but the originals modified by the party views of polemical ecclesiastics, and the caprice of a semi-papistical monarch. A man who should translate on this principle, the memorialists hesitate not to say, would be totally unworthy of the office he had assumed; nor would it be safe to trust the conveyance of the words of life to the nations to his hands. 4. Still further, they would ask wherein the virtue consists of introducing the faults of the English version into new translations. Admitting, that under the circumstances of its production it is an admirable work, and even better executed in the main than might have been apprehended, no admirers of it have yet been so enthusiastic as to pronounce it immaculate. On all hands it is confessed to betray the marks of human imperfection. The Committee themselves say of it, "Errors are to be found in it which the humblest scholar could not only point out but correct. Errors too there are which obscure the sense in some important instances."* Why should these errors be propagated? If there be thought to be a necessity for leaving them uncorrected, at least let them remain where they are. If we must have them at home, let us not send them abroad. What benevolence is there in

* Letter to John Fryth.

† Historical Account of the several English Translations of the Bible, by Anthony Johnson, A.M., in Bishop Watson's Theological Tracts, Vol. iii. p. 96.

* Ann. Report, 1839, p. cxxi.

afflicting the heathen with our calamities? Every Christian would surely say, give them the unadulterated word, whatever you choose in regard to yourselves. If it be said the resolution of the Bible Society does not contemplate this, but refers only to certain words in which it requires the English version to be followed, the reply is obvious and conclusive—those very words constitute one of its most glaring faults. They are words, to all but Greek scholars, without a meaning; and the Bible Society determines that these same words in their unintelligibility shall be transferred into foreign tongues, thus for ever withholding from the heathen part of the Word of God. 5. And lastly, the memorialists cannot refrain from expressing both their surprise and deep regret that the British and Foreign Bible Society should seem in any way to give its sanction to the Popish practice of substituting a translation of the inspired volume as the standard of truth, in the room of the original scriptures. If Protestants are right in setting up one version as a model, how will it be shown that Romanists are wrong in putting that honour upon another? The decree of the Council of Trent and the resolution of the Committee in Earl Street, are in their principle exactly similar, and alike unsound and dangerous. The one confers infallibility on the Vulgate, the other makes the English version the judge, from whose decision there lies no appeal. For all the ordinary purposes of translation, indeed, the Greek New Testament may be used; but, where Christian denominations hold conflicting sentiments, it shall be instantly laid aside, or, what is the same thing, shall not be deemed of authority, nor be taken as the rule. Precisely in that crisis where the importance of having access to the original is chiefly felt, the Committee of the Bible Society takes it out of the translator's hand. Such a procedure, it is submitted, cannot be justified on Protestant principles. If it is to be defended, it must take shelter under the obnoxious plea that there resides an authority somewhere, and no matter where, whether in a general council of the Church of Rome, or in the Committee of the Bible Society, which has a right to modify the Word of God.

The memorialists venture to hope, that the Committee of the British and Foreign Bible Society will now see that

their resolution of July 1, 1833, has placed that great institution in an unfortunate and unsafe position—a position of inextricable embarrassment, and inconsistent both with the claims of conscience, and with the deference due to that volume which it is its honour and duty to give to all people in their mother tongue.

The consistent course for the Bible Society to pursue would be, they conceive, to give aid to all versions into new languages which, upon the authority of competent scholars, are ascertained to be faithful. They beg to trespass upon the continued attention of the Committee while they endeavour to show the reasonableness of the course they recommend.

It is obvious to remark, that such a principle of action is impartial. It favours no denomination at the expense of the rest, and it excludes none from its proper share of patronage through the jealousy of the rest. It gives credit to missionaries and translators of all sections of the Christian church for equal sincerity in their desires to communicate the tidings of "the common salvation." It leaves them to pursue their great work free from human embarrassment, and solely under the influence of their responsibility to God. The Baptist body, standing as they do on this plea of liberty, would be the last to deny it to their fellow-servants. If a Pædobaptist translator conscientiously believes that sprinkling or pouring is the meaning of βαπτίζω, let him thus render the word. As an honest man he is bound to do so; and if, upon the authority of competent scholarship, his version be certified to be faithful, let the Bible Society support it.

To act on this principle of supporting versions simply on the ground of their fidelity, would relieve the Bible Society from the irksome necessity of listening to denominational complaints, and of adjudicating in matters so much beside their province as differences in sentiment existing among them. By their present rule the Committee of the Bible Society erect themselves into a tribunal before which the various denominations composing it may severally bring their complaint, whenever words are used in a version which they consider objectionable. If Episcopalians render ἐπίσκοπος bishop, the Congregationalist complains;

and if Congregationalists translate *ἐκκλησία* congregation, the Episcopalian is aggrieved. The Committee having, by the rule laid down, invited the appeal, are bound to hear the allegations of both parties, and to settle the difference; and the differences of all parties among the Bible Society who may conceive their peculiar views to be in a similar manner endangered. The Committee have done this in the case of the Pædobaptist complaint against Baptist versions, and of course equity demands that they should not shrink from doing it in other instances. If it be replied, that, so far from taking upon themselves to settle the difference in the case of the Baptists, they declared* it to be "no part of the duty of the Committees or Sub-Committees to adjust such differences of opinion," and have therefore fallen back upon the practice resorted to in the English version, this is the very thing which settles it. The moment it is determined, in reference to any given word, that the translator shall conform to a particular model, or forfeit the Society's patronage, the whole question is closed; the difference is adjusted, and adjusted by the Committee. Nothing can be more satisfactory than the manner in which the Committee express themselves in part of the words just recited. Aware that it would impose upon them a most invidious and a perfectly hopeless task, were they required to mediate between contending denominations, and knowing that it forms no part of their duty as the executive of the Bible Society to attempt it, with great reason they may decline to undertake any such office. All the memorialists regret is, that they did not do so at first, and all they ask is, that they will retrace their steps, and always decline it in future. Would the Bible Society adopt the rule they recommend, a simple, uniform, and satisfactory answer would be given in every such case of complaint. The Committee, rising above all sectarian partialities, and standing on that catholic ground which was ever wont to be the foundation of the Society, would say, "Of denominational differences we take no cognizance here. We ask not, and we decline to know, in what respects versions may favour the views of any section of the Christian church, or be inimical to them. We patronize none but versions duly

accredited for fidelity, and we patronize these alike."

Another advantage of this rule is, that it disencumbers the Committee of the Bible Society of the responsibility which belongs to the translators who make the versions, and the scholars who attest them. It is no reflection on the Committee to say, that this is a species of responsibility which they are altogether incompetent to assume. Nor could it have been supposed that it is a responsibility they were likely to covet. Who ever imagined that to them belonged the functions of philologists and critics? By the resolution, however, of requiring translations to conform to the authorized English version in the words relating to baptism, they have imposed upon themselves this burden. It will surely provide them enough of difficult and unaccustomed labour to examine all the versions they take under their patronage, in order to ascertain that there be in none of them an infraction of the rule. The practice, moreover, of transferring words, if once adopted for the reason they assign, can never be restricted to those words. Many more, as the memorialists have shown, are in a precisely similar predicament. Either they must be transferred, or translated in a way against which no members of the Bible Society can object; and the Committee make themselves responsible to all the denominations that in every case this is done. It must be evident that no committee can discharge such a trust. They themselves tell us in their last report* that they know it to be impossible. "They are not ashamed to confess (they say) that the magnitude of the attempt to form new versions, or to revise existing ones is such, that they are compelled to shrink from it." How much is it to be regretted that they did not perceive this before they adopted a resolution which pledges them to undertake it! It is clear, however, that the resolution is now a mere nullity, and translators may expect that the undivided responsibility of versions will henceforth remain with them.

To adopt this plan, lastly, is the only way in which the Bible Society can discharge its duty as the dispenser of God's word to the nations. Any other will involve its conductors in the serious charge of tampering with the Scriptures. Once

* Resolutions of April 4, 1836.

* p. cxx.

to take up the ground that fidelity is not the one great and paramount property which shall recommend translations to their assistance, is to quit the rock for the quicksand. It little matters then, whether the circumstance commending them be their conformity to a previously existing version, or the absence of terms unobjectionable to antagonist denominations, or any other circumstance upon which the Committee of the Bible Society may resolve to insist: the only safe position is abandoned. No security is thenceforth possessed against a thousand influences which, through the medium of the Bible Society itself, may mutilate and corrupt the Bible. The object of that institution should no doubt be, above all things else and at all hazards, to give the contents of the inspired canon to foreign nations in the most perspicuous and perfect manner in its power; not a part of its contents, but the whole; not its contents modified or obscured, but as near as possible to their exact import, and written so plain that "he may run that reads." To the fact of the western nations not possessing the Scriptures in a complete form in their vernacular tongues is mainly to be attributed the prevalence of the grand apostacy. So at least the Bible Society believes, as a writer informs us, who it is understood is well known and in high estimation with the Committee, and the memorialists agree with him. "You believed (he says, addressing their senior secretary) that the chief success of the Romish priests in twisting to their own purpose certain doubtful or erroneous renderings, arose from their not giving to the people the *entire* word of God in a language which they could understand.*" If this really be the opinion held in Earl Street, it is in point of principle all the memorialists can desire, since it must make the Committee supremely anxious to give to the people of the East the "entire" New Testament, without concealment of a single word. They will only add, that the Christian community at large cannot but rejoice to know that the views of the Committee in relation to it are so defi-

nite and so just, and that, warned by the dreadful mischief that has ensued in Europe through leaving parts of the sacred record untranslated, they will vigilantly guard against any approach to that popish practice in the versions of Asia, and of all the rest of the world.

Will the Committee now allow the memorialists to recur to the rejected Baptist translations, and especially to the Bengali? Of this translation the most ample and unquestionable testimonials, vouching its faithfulness, were laid before the Committee of the Bible Society, when they were solicited to aid its publication.* No imputation affecting its fidelity is indeed cast upon it either in India or in England. The Auxiliary Committee in Calcutta, at a full meeting, assembled for the purpose of deciding which they should adopt, were unanimous in giving it the preference;† and the Bible Society has accordingly printed a large edition of it in Calcutta, by consent of the Baptist missionaries;‡ and subsequently, without their consent, under the supervision of Dr. Hæberlin, another edition, in the Roman character, with the English in opposite pages,§ in London, substituting on their own responsibility the Greek words relating to baptism for those Bengali words which the translators had used. With this exception the memorialists believe they are correct in stating the translation as printed by the Bible Society to be in all respects what it was when it came out of the translator's hands: if there be any other difference they have not heard of it, nor have they any reason to suppose such a liberty would be taken. For though the Auxiliary Committee in Calcutta expressed a wish to make a "few other such alterations as a Sub-Committee of Bengali scholars should recommend," this proposal was declined by the missionaries, and does not appear to have been persisted in.|| Why the alteration was made in the words relating to baptism appears from the resolutions of the Committee, and that reason is, not because they were translated unfaithfully, but simply because they were translated.

* Remarks on a pamphlet recently circulated, &c., in two Letters to the Rev. A. Brandram, M.A. By T. H., understood to be from the pen of the Rev. Joseph Jowett, M.A., Superintendent of the Translating and Editorial Department.

* Letter from Baptist Missionaries, May 25, 1825. † Letter from Rev. W. Yates, Aug. 1, 1835. ‡ Ibid.

§ Bible Society's Report, 1839, p. lvii.

|| Letter from Rev. W. Yates, Aug. 1, 1835.

Here then is a translation of the New Testament, acknowledged on all hands to be the best which has hitherto been made into the Bengali language, which the Bible Society might give to the millions of heathen, for whom, with so much diligence and carefulness, it has been prepared, but which they will not give, solely because the words relating to baptism are translated by terms signifying immersion.

It will strike every considerate person, the memorialists conceive, that the Committee would not refuse to circulate such a translation for the reason assigned, unless that reason itself involved some strong ground for their decision, or were supported by extrinsic considerations of great moment. Either it will be supposed that the translation in question is unfaithful, though the version in general be not so, or that it is an innovation, or contrary to the past usage of the Society, to circulate versions having these words so translated, or to its constitution, or else that it is sectarian. The memorialists think it due, therefore, to all parties concerned, to inquire how the matter stands in each of these particulars.

Is it then an unfaithful rendering which the Bengali version gives of these words? It is but justice to the Committee to acknowledge that they have never alleged any such objection. The utmost they have said of it is, not that immersion is an inaccurate translation, but that pædobaptists do not like it. On the contrary, its fidelity is tacitly admitted; for, if not, why is not its unfaithfulness exposed, and the whole dispute terminated at once?

Is the rendering, then, a novelty? Have the Baptists forsaken ancient and trustworthy guides, and introduced an unnecessary innovation? Let this question be determined when the following facts have been considered. Of all existing versions of the New Testament the Peshito Syriac is the oldest. "Michaelis pronounces it to be the very best translation of the Greek Testament which he ever read, for the general ease, elegance, and fidelity, with which it has been executed. It is confessedly of the highest antiquity, and there is every reason to believe that it was made, if not in the first century, at least in the beginning of the second."* Michaelis, after Father Simon,† shows also that it

was made immediately from the original.* In this version the words in question are uniformly rendered as the Baptists translate them. Next in point of antiquity come the Coptic and Ethiopic versions, referred to the third or fourth centuries;† about the middle of the fourth we have also the Gothic of Ulphilas.‡ These all translate the words in the same way, and so also does the ancient Arabic. Among modern versions which translate by immersion are the Arabic of the Propaganda, of Sabat, and others in the same language, the German of Luther, the Dutch, the Danish, and the Swedish. Some modern versions render the terms by washing or ablution. This is done in the Persian of Martyn; but he sometimes employs a phrase which can only mean ablution by dipping. The only other mode that has been adopted is that of retaining the Greek word. If, therefore, it be wrong to translate these words as the Baptist missionaries have done, it is at least a very ancient and a very general offence among translators. So far are they from standing alone, that, to use the words of the late lamented and learned Superintendent of the editorial department of the British and Foreign Bible Society, in his masterly defence of the Serampore Mahratta version, "it may be safely affirmed, that many of the most accurate and valuable versions, both ancient and modern, are involved in the same accusation; and that there is not one which is directly hostile to it." Let it now therefore be determined who are the innovators, the Baptists, who translate these words, or those who would keep them untranslated.

The Vulgate, it is true, and such of the Western versions as in this respect have been framed upon its model, among which is our authorized English version, retain the Greek terms. But, though they thus forsake the track of the Oriental versions, it is not, as is well known, because the translators understood the terms in another sense. To say nothing of continental scholars, whether Romanists or Protestants, the fathers of the Anglican church, Wicliff, Tyndale, Cranmer, and others, speak plainly on the subject, and so to this day does the Book

* Marsh's Michaelis, vol. ii. c. vii. sec. iv.

† Ibid. c. xiii. and xvii.

‡ Ibid. vol. ii. c. vii. sec. xxxi.

* Horne, v. ii. p. 208. † Crit. Hist. v. ii. p. 119.

of Common Prayer. But these were consecrated words; and superstition, church authority, and the command of a pedantic king, combined to hold them in their places, notwithstanding the manifest absurdity and criminality of thus muffling up the ordinance of Christ, till its fair but dishonoured countenance is no longer known. And will the Bible Society lend itself to this truth-suppressing practice? Will they not only sanction it, but resolve to sanction nothing else? Implicitly condemning the best and most ancient versions, and discountenancing those which, like them, speak, as the original Scriptures speak, in plain and intelligible terms, will they put a premium upon such as study to be obscure? The memorialists would ask, in the pertinent language of Dr. Campbell, "Does that deserve to be called a version, which conveys neither the matter nor the manner of the author? Not the matter, because an unintelligible word conveys no meaning; not the manner, because what the author said simply and familiarly, the translator says scholastically and pedantically. And if former translators have from superstition, from fear of giving offence, or from any other motive, been induced to adopt so absurd a method, shall we think ourselves obliged to imitate them? If (the church) herself has been any how induced to adopt a style that is not well calculated for conveying the mind of the Lord, nay, which in many things darkens, and in some misrepresents it, shall we make less account of communicating clearly the truths revealed by the Spirit, than of perpetuating a phraseology which contributes to the advancement of ignorance, and of an implicit deference in spiritual matters to human authority? On the contrary," (with him they would go on to affirm) "if the church has in process of time contracted somewhat of a Babylonish dialect, and thereby lost a great deal of her primitive simplicity, purity, and plainness of manner, her language cannot be too soon cleared of the unnatural mixture, and we cannot too soon restore her native idiom. To act thus is so far from being imputable to the love of novelty, that it results from that veneration of antiquity which leads men to ask for the old paths, and makes the votaries of the true religion desirous to return to the undisguised sentiments, manner, and style of holy writ, which are evidently more ancient

than the oldest of these canonized corruptions."*

As it is no innovation of the Baptist missionaries to translate these words, so neither is it a novel thing for the Bible Society to circulate versions in which they are so translated. The Society has done this from the time it commenced the foreign distribution of the Scriptures, it has done it in every quarter of the globe, and it does it at the present time. The resolution of the Committee therefore comes too late to derive any sanction from usage. It would have formed an intelligible reason, at least, whatever might have been thought of its value, if they could have said, "We have never given aid to such versions, and cannot now begin." But they have no such plea. To say nothing of the various versions, both oriental and western, already mentioned, it appears from the last report, that the Bible Society has assisted in circulating upwards of 440,000 copies of the Scriptures in India alone—240,000 issued by the Calcutta Auxiliary, and 200,000 by the missionaries of Serampore; now as these versions were principally made by Baptists, the vast majority of the copies contain the words in a translated form. They cannot therefore even say that it is a new thing in Bengal.

The memorialists have however heard it replied that it was done in ignorance. How far this is borne out by facts the following statement will show. So far back as the year 1813, there is a letter from the Rev. A. Fuller, Secretary to the Baptist Mission, to the Rev. J. Hughes, in which the writer says, "In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you that they had rendered βαπτίζω by a word that signifies to immerse, and ἐπίσκοπος, by a word that signifies an overseer." Mr. Hughes replied, "I thank you for the information respecting Dr. Carey. The rendering which concerns baptism I might deem it proper to exchange for the undefined one adopted in our version, especially considering the circumstances under which oriental versions are proceeding. This, however, is submitted with deference, as an opinion from which I am sensible wiser and bet-

* Dissertation xi.

ter men decisively differ.”* Here then is evidence that, twenty-six years ago, one of the secretaries of the Bible Society was in correspondence on the subject, both with the Serampore translators, and with the principal officer of that Society by which they were sent out. Is it to be supposed, even though this were an unofficial correspondence, that it was profoundly kept in the breast of Mr. Hughes? Did he never mention it to either of his colleagues? Or, even beyond these individuals, was it never talked of among the members of the Committee, especially such as took a lead? If there were this total silence in doors on the subject, it is certain there was none out. This very correspondence was, as is remembered, the topic of free conversation in other circles; and even of debate at least at one, if not at more associations of ministers and churches. It must be well known to those who have any experience in public societies, how often it happens that their functionaries or committee-men undertake, and are even desired, to make inquiries in an unofficial manner, which are nevertheless intended for the information of their conductors. But besides this, it will be seen by a reference to the early proceedings of the Bible Society, that the Baptist missionaries were from the first in habitual confidential communication with the Rev. D. Brown and the Rev. Dr. Buchanan, through whom, until an Auxiliary Committee was organized in Calcutta, the correspondence with the Bible Society relating to their versions was principally conducted. That organization took place in 1809;† and they were then officially associated with other gentlemen, and with the Parent Committee itself. Through this medium the missionaries received in the same year the first grant paid to them by the Bible Society amounting to 1000/. From their coadjutors, with whom by office they were now connected, it is not pretended that there was any concealment, as from Mr. Brown and Dr. Buchanan there had been none; and they must have had opportunity enough to have possessed themselves of the secret, if there had. The versions, moreover, as soon as published, were open to the inspection of all the world, and criticisms

upon them were invited by public advertisement.* Very possible, indeed, it is, that the gentlemen composing the Committee when the grants were suspended were not acquainted with the facts of the case. It is possible, also, that those gentlemen might not know that so many other versions, to which they were giving, and to which their successors still continue to give their countenance, translate the words in the same obnoxious way, until it was brought before them by the present controversy. The Committee of the Bible Society, however, is elected every year; and it is not to be concluded, because the individuals composing it in 1833 may have been ignorant of a particular fact, that it was therefore unknown to their predecessors in office twenty years before. But what entirely destroys the little remaining force which this plea of ignorance may yet perhaps be thought to retain, is the circumstance that, after the Committee were informed of the fact, they were still willing to exhibit their accustomed aid. For when application was first made to them for help in printing this Bengali version, though they had received a letter some time before from three Pædobaptist missionaries in Calcutta, requesting them on the very ground of these words being translated to withhold their grants from the Baptists, the Secretary of the Bible Society wrote to the Auxiliary in that city, stating that, if the version were a good one, it was the wish of the Committee to afford assistance.†

The memorialists would in this place add, that since the circulation of immersionist versions has been the practice of the Society from its first foreign operations up to the present time, and is its practice still; since this practice was commenced by the founders of the Institution, who framed its constitution, and enacted its laws; and since the first and only deviation from it is that which gives occasion to the present complaint; that deviation cannot have been made to vindicate its violated constitution, but is itself a violation of it.

But if neither of the preceding reasons can justify the Committee, there is yet another which may perhaps serve the purpose. The Baptist versions are “sectarian;” they uphold a party instead of subserving the general cause of

* Baptist Magazine, 1838, p. 65.

† Owen Hist. British and Foreign Bible Society, vol. i. 99, 277, 288; vol. ii. p. 14.

* Owen, vol. iii. p. 466.

† Letter of Baptist Missionaries, May 25, 1832.

christian truth; the tincture of bigotry poisons their catholicity, and renders them undeserving of the common support. If they are open to this charge, the memorialists themselves say, let them perish; the church and the world cannot be too soon freed from every trace of their existence. But, only asking how fidelity to the original can consist with sectarianism, unless the New Testament itself be sectarian, they are content to leave the defence of their translators in the hands of that late eminently gifted servant of the Bible Society, to whom they have before referred. "Bigotry," (says Mr. Greenfield) "that is, blind zeal and prejudice, they cannot justly be accused of, while they have the primitive sense of the term, and the rendering of so many ancient and modern translations, as the foundation upon which they have grounded their version; nor can they consistently be charged with sectarianism, while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark, and others, together with the Church of England itself. If they be bigots, I know not what name the advocates for pouring or sprinkling, who have no such basis to rest on, merit; and if theirs be a sect, it must be confessed to be a very ancient, and a very extensive one."

"But there is another point of view," he continues, (and while he writes these memorable words, he says, as a preface to them, 'I wish it to be distinctly understood, that I am neither a Baptist, nor the son of a Baptist') "there is another point of view in which the opponents of the Serampore Missionaries should consider the subject; and one which involves the most important consequences. Before they arraign the British and Foreign Bible Society as guilty of a gross and unpardonable dereliction of duty in aiding the Serampore translators, and prefer a recommendation for them to withdraw that aid, they should be fully prepared to carry their censure, as well as their recommendation, to a much greater extent. In consistency, if that aid be withdrawn from the Serampore Missionaries because they have rendered βαπτίζω to immerse, then must it also be withdrawn from the churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshito-Syriac version, the Arabic

versions of the Propaganda, of Sabat, &c.; the Ethiopic, the Coptic, and other versions must all be suppressed. If, however, they are not thus prepared to carry their recommendation to its fullest extent, then must they close their mouths for ever against their Baptist brethren. But should a faction so far prevail over the good sense of the Committee, and the sound and catholic principles upon which the Society is founded, and which have ever been its boast and glory, as well as the most powerful means of its extraordinary success, then its 'honour will be laid in the dust;' and from a splendid temple, in the service of which the whole Christian world could cordially unite, it will dwindle into a contemptible edifice, dedicated to party feelings, motives, and views. The broad basis upon which it is founded is its strength and security; contract this within narrower limits, and it falls into ruins."

Such, in its general merits, is the case of the Baptist versions; and on the grounds thus laid, the memorialists, with great respect, renew their application for aid. They are induced to this measure principally by two considerations;—first, because they know that in some quarters among their Pædobaptist friends their claim on the Bible Society is acknowledged to be just; while the Committee, in their last Annual Report, concede, when vindicating their own conduct in reference to certain other versions, all that the memorialists plead for in relation to their own: and next, because they are most unwilling to proceed in any steps of separate organization for raising funds to print and circulate them, until the Committee shall have told them again, if indeed they will tell them so, that the Bible Society determines to cast them off.

It will be in the recollection of the Committee, that the Baptist Missionary Society applied for aid towards the Bengali version first in the autumn of 1832, and again in February, 1836. The second application, however, was not a repetition of the first; it differed materially in its character. Though the Baptist body felt deeply aggrieved that, for the first time in the history of the Bible Society, its Committee had frowned upon the efforts of their missionaries in the field of Bible translation, where they had acquired so just a celebrity,

they still loved the Institution ; and for the sake of preserving the harmonious co-operation in which, through so many years, they had been joint labourers in giving to the millions of India the word of life, they were willing to accept a grant simply for the use of their own churches. Instead, therefore, of standing upon the ancient ground of asking that they might be enabled to put the version into general circulation, they requested only "a small supply" for themselves ; and this they conceived might have been the more readily complied with, as their missionaries were about to print a large edition for the general purposes of the Bible Society, with the words relating to baptism altered. This second application, however, shared the fate of the first.

It may not be improper to mention, that this application was preceded, at the instance of the Committee of the Baptist Mission, by a personal conference between the noble President of the Bible Society, attended by its principal officers, and a deputation from them ; so desirous were they of leaving no method untried by which they could hope to preserve the friendly understanding that had always hitherto subsisted between the two institutions.

Again repulsed, it became a matter of anxious deliberation whether now the Baptist body ought not to take immediate steps to originate that support which the Bible Society denied. But they yielded to mild counsels. Reluctant to the last degree to resort to a course which should separate them in any measure from the Bible Society, they resolved to make another effort to bring things back into their old channel. A document was accordingly prepared, setting forth in the form of a protest the principal reasons sustaining their cause ; and, having received the signatures of considerably more than 500 of their ministers, it was presented to the Committee in March of the following year. But this also failed. At this stage of the business, the whole case was reviewed and argued from the press by one of their ministers, standing deservedly high in the esteem of his brethren, in a letter to Lord Bexley ; but though this pamphlet was extensively circulated, remains unanswered, and is known to have had considerable influence upon individual minds, it has effected no change in the

Committee. And thus the matter at present stands.

This brief recapitulation of circumstances the memorialists conceive, must show that the Baptist body has not been hasty to redress its wrongs ; that it has evinced a scrupulous and tender regard to the character of the Bible Society, using all proper means to prevent a rupture, and to induce the Committee to retrace their steps ; and that, if, making still one pacific movement more, it should unhappily be foiled in that, there remains no other course for it to adopt than, trusting in God, and seeking aid wherever it may be found, to enter upon that department of Scripture distribution from which, amidst its deepest regrets, the Bible Society retires.

This final overture for a restoration of concord is now made. The memorialists have the means of knowing that, in the document they now place before the Committee, they represent the sentiments of their denomination throughout the United Kingdom. Once more, therefore, they entreat the Committee to rectify the cause of their complaint, and not to force from the bosom of the Bible Society a whole denomination of Christians who were amongst its earliest and most useful friends. They confess themselves not without hope of a favourable issue, from certain indications of altered views which have much cheered their minds. To individuals it would not be decorous more explicitly to refer ; leaving, therefore, those highly-respected ministers not of their body, who nevertheless coincide with them in opinion as to the duty of the Society, to use their influence in whatever manner they may prefer, the memorialists would call the attention of the Committee to their own language in the conclusion of their last Report.

In that Report the Committee enter upon the vindication of their conduct, in answer to the charge of another society, in circulating certain versions on the continent of Europe which are alleged not to be "genuine versions of the Word of God." In the course of their exculpatory observations, the following passages occur :—

"They would begin (they say) with remarking that they have always been aware that these versions are justly open to much exception."

"They would also beg to state that,

taking the calmest view of all the passages objected to, they do not find that any thing essential is involved."

"They are aware of their many and serious defects; but they are not ashamed to confess, that the magnitude of the attempt to form new versions, or to revise existing ones, is such that they are compelled to shrink from it. They bid God speed to all who may make attempts of this kind, and shall rejoice unfeignedly if they succeed; but they know that success must be a work of time; and, in the meanwhile, they feel themselves justified in using imperfect versions—versions which bear many marks of the infirmities, not always excusable, of the translators."

"Your Committee now turn to the real question which the Society has to consider—Does the amount of erroneous translation, or of even corrupt translation, to use the stronger term, justify the condemnation and consequent abandonment of the versions referred to, as unworthy to be called the Word of God? Your Committee think a satisfactory conclusion in the negative may be arrived at, by the following considerations:"—

The memorialists quote the first.

"No version is perfect—no version is to be found but what contains acknowledged error, and, in a great many instances, error that might be corrected. Your Committee are persuaded that if even the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslations might be presented, which would, with equal justice,* give rise to the question, Can such a version be called the Word of God? Errors are to be found in it, which the humblest scholar could not only point out, but correct. Errors, too, there are which obscure the sense, in some important instances."

In still further vindication of themselves, they add that, "In giving such versions to the people in their respective countries, it has been regarded as a duty to give them *as they are*, and not to at-

tempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title page: and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people, 'This is the book known and recognized by your own church.'"

"Great as may be the variations between the English and the Portuguese, or any other version circulated by the Society; they all teach substantially one and the same truth:—they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who and what the Saviour is,—his proper Deity—his one great sacrifice for sin—his intercession with the Father—his coming again to judgment—man's guilt, condemnation, and helplessness—the Holy Spirit's grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men; 'to make men wise unto salvation, through faith which is in Christ Jesus.' They all say, 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.'"

And they ask, "Are there not individuals in considerable numbers—are there not congregations to which the Society might point, and with reference to which they might, accommodating the words of the apostle, say, 'Ye are the seal of our apostleship?' Are there not, in other words, many now 'the children of light,' and walking as such, who gratefully acknowledge that *they owe their all* to some of these very condemned versions?—who confess that the light which they have, beamed upon them from these very pages?—who, now rejoicing in the Lord as their Righteousness, have learned the sacred truth from these translations?"

And they conclude in a paragraph which commences with the following sentence:

"Your Committee have thus simply stated the principle upon which, with regard to their versions, they have acted in years that are past; together with the reasons which seem to justify their adherence to that principle in years to come."

On these passages the memorialists beg to submit to the consideration of the Committee the following remarks.

These European versions, it is said,

* "The Committee are surprised to find that this expression has been misapprehended. "With equal justice"—that is, if justly in one case, justly also in the other. According to the view taken by the Committee, they might have said, "With equal injustice;" and that this was their meaning sufficiently appears from the sentence which occurs towards the conclusion of this paragraph." *Report*, p. cxxi.

the Committee have always known to be "justly open to much exception," and "they are aware of their many and serious defects." Still they circulate them, and circulate them not with hesitation, as though it were a thing of doubtful propriety; but they say, "they feel themselves justified in using imperfect versions—versions which bear many marks of the infirmities, not always excusable, of the translators."

Let it then be conceded that the Bengali and other Baptist versions are "imperfect versions"—imperfect, that is, of course, not in general execution; for it was never pretended they were exempt from the characteristic of all human performances—but imperfect in the rendering of the particular words; let it even be conceded that in this rendering they betray the inexcusable infirmities of the translators; still, by the Committee's own showing, they ought not, on this account to have been rejected. When this charge is brought against the Portuguese version, the Committee say, "We know it is a just charge, but we shall continue to circulate notwithstanding." When it is brought against the Baptist versions, the Committee say, "Whether it be a just charge or not we give no opinion, but we shall withdraw our support." Is this treatment of the different versions equal? Is it right?

But perhaps the reasons by which the Committee vindicate themselves in the case of the European versions are such as justify the distinction. What then are they? As the memorialists gather them from the Report, they are the following:

1. "Taking the calmest view of all the passages objected to, the Committee do not find that any thing essential is involved." These passages no doubt might have suppressed fundamental truth, or have inculcated fatal error. It appears they do neither; for thus it is imagined the Committee must mean their words to be understood when they say, "they do not find that any thing essential is involved;" and they consequently deem them worthy of support. But will the Committee show what fundamental truth is suppressed, or what fatal error is inculcated, when *βανριζω* is translated to immerse? Baptists are accused of attaching an undue importance to their mode of administering the Christian rite; but where will the accusation lie now? Though they have the concurrent testi-

mony of antiquity, of versions, and of criticism on their side, they never insisted upon immersion as a fundamental truth; but the Committee of the Bible Society do what is equivalent to this—they proscribe it as though it were a fatal error.

2. The next reason assigned by the Committee is, that, as they can neither make versions nor revise them, they thankfully avail themselves of the labours of those who can, even though much imperfection may blend with them. "They are not ashamed to confess (they tell us) that the magnitude of the attempt to form new versions, or to revise existing ones, is such that they are compelled to shrink from it. They bid God speed to all who may make attempts of this kind, and will rejoice unfeignedly if they succeed."

Attempts of this kind the Baptist missionaries have made, with what success the former records of the Bible Society sufficiently declare.

It might well be deemed superfluous to eulogize the biblical labours of Dr. Carey and his colleagues. Their reputation in this important department of Christian philanthropy is too well founded, and too universally acknowledged by learned men of all communities, to be called in question now. Of the competency of Dr. Yates and the brethren associated with him to succeed to the work of translation, the testimonies to the Bengali version already laid before the public, and its acknowledged superiority to all preceding versions in that language, are ample proof. Why then, since the Committee affirm that they bid God speed to all who make attempts of this kind, and rejoice unfeignedly if they succeed, do they not "bid God speed" to them? Why, instead of bidding them God speed, do they weaken their hands, and use the influence of that great confederation of Christian communities to discredit their versions? Again the memorialists have to ask if this is worthy of the Bible Society? if it is just? if it is in harmony with the professions of the Committee?

3. The Committee inquire, as a third reason, "Does the amount of erroneous translation, or even of corrupt translation, to use the stronger term, justify the condemnation and consequent abandonment of the versions referred to as unworthy to be called the word of God;" and they "think a satisfactory conclu-

sion in the negative may be arrived at." Among the considerations by the help of which they arrive at this conclusion, is the fact, that "no version is perfect;" and "that if even the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslation might be presented, which would with equal justice (or, as they say in a note, with equal injustice) give rise to the question, Can such a version be called the word of God?"

Here then are versions, of which it is alleged that there is in them "an amount of corrupt translation," or to take the milder term of "erroneous translation," which gives rise to the question if they can be considered the word of God. The inference drawn from the errors they contain, and insinuated in the question, is indeed denied, but the fact of the existence of these errors or corruptions is admitted. If the Committee of the Bible Society will patronize these versions with their admitted amount of corrupt translation, or of erroneous translation, *a fortiori*, they ought to patronize another version, against which no corruption at all, and even no error is alleged; for its rejection has never been grounded on the charge of corrupt translation, or even of erroneous translation, but only on a translation which pædobaptists disapprove. "If the English authorized version," moreover, it is said, "were dealt with in the same manner as the Portuguese, an amount of individual mistranslation might be presented, which would with equal injustice give rise to the question, Can such a version be called the word of God?" What injustice then would be done it, if it were dealt with in the same manner as the Bengali? That version is condemned as unworthy of the Bible Society's support. Not simply is it interrogatively insinuated that such a version cannot be the word of God, it is practically treated as though it were not. With all the mistranslations of the English version, and all the erroneous or corrupt translations of the Portuguese version, they are circulated; but with no alleged mistranslation, no corrupt translation, or even erroneous translation, the Bengali version is abandoned. Again the memorialists must ask if this is a consistent proceeding?

4. In the fourth place, the Committee say, that "in giving such versions to the

people in their respective countries, it has been regarded as a duty to give them as they are, and not to attempt to alter and improve them. They have been given, with all their faults, for what they are, with the name of the translator on the title-page; and your Committee have ever deemed it of importance to be able to say, through their distributors, to the people—'This is the book known and recognized by your own church.'"

In this remarkable passage, remarkable for its pertinency to the case in hand, there are at least three distinct admissions, each of which concludes against the decision of the Committee.

1. In the first place, they say they regard it as a duty not to attempt to alter and improve versions, but to give them as they are. Had the Committee forgotten when they penned this sentence, what they did to the 5000 copies of the Bengali version, or did they in that instance intentionally violate their regard to duty? The memorialists are loath to impute the latter; they think that upright men would not wilfully do wrong. But if it were forgetfulness of duty, and not intentional violation of it, the Committee will immediately set themselves right.

2. Versions "are given with all their faults, for what they are, with the name of the translator on the title-page." In other words, the Committee do not take upon them the responsibility of translations, but leave that to be borne by the translator. As it is no duty of theirs to attempt to alter and improve what he may have done, so his name on the title-page tells all the world that the Committee have left the translation untouched. And what besides this have the Baptists ever asked? "Give our versions (we respectfully say) for what they are." We have never desired to shift the responsibility, our whole complaint is that we are not suffered to take it.

3. The "Committee has ever deemed it of importance to be able to say, through their distributors, to the people—'This is the book known and recognized by your own church.'" The memorialists are again compelled to recal to the remembrance of the Committee circumstances which they must have forgotten. Not "ever" have they done this. In one instance, at least, it was thought of no importance. The Baptists

were content to have taken "a small supply" for the use of their own people; and they would have said to them, as they presented the New Testament in the capacity of the Committee's distributors—"The Bible Society gives you this as the book known and recognized by your own church." But the boon was denied. The Committee, in effect, have said, the Roman Church shall have their version in Portugal, the Episcopalian in England, the Lutheran in Germany, the Pædobaptists in China; but the Baptists shall not have theirs. If the Bible Society can accomplish it, not only shall immersion as a mode of baptism, be banished from every other church in India, it shall be suppressed in the Baptist itself. Again, the memorialists put the question, Is this generous treatment? Is it worthy of an Institution which is meant to comprehend all churches, and to exclude none?

4. The fourth reason by which the Committee defend their support of Roman Catholic versions is, that, great as may be the variations between them and the English version, "they all teach substantially one and the same truth. They set forth (the Committee say) the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who, and what the Saviour is, his proper Deity, his one great sacrifice for sin, his intercession with the Father, his coming again to judgment; man's guilt, condemnation, and helplessness; the Holy Spirit's grace, power, and work. They are all, your Committee solemnly believe, able to save the souls of men; 'to make men wise unto salvation, through faith which is in Christ Jesus.' They all say, 'Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.'"

It were needless to spend five words in showing that this reason is alike applicable to the Baptist versions.

5. The past usefulness of the European versions is assigned as the last reason for their retention. But whatever weight there may be in this argument, it pleads at least with equal, if not with superior force, for the versions of the Baptists. With what propriety might it not be inquired, in the very language of the Committee, "Are there not individuals in considerable numbers, are there not congregations, to which the Society might point, and with reference to which they might,

accommodating the words of the apostle, say, 'Ye are the seal of our Apostleship?' Are there not, in other words, many, now 'the children of light,' and walking as such, who gratefully acknowledge that *they owe their all* to some of those very condemned versions? who confess that the light which they have, beamed upon them from these very pages? who, now rejoicing in the Lord as their righteousness, have learned the sacred truth from these translations?"

Who more appropriately shall be called the apostle of Bengal than William Carey? By whom have Christian churches been planted in British India, if not by Baptist missionaries? And by whose labours were the missionaries throughout that vast territory of every denomination provided with the Scriptures, but by Baptist translators? By "these very condemned versions" how many heathens have been led to renounce their "abominable idolatries?" How many triumphs have been achieved over the Shasters and the Koran? How many of the most abject and down-trodden vassals of Satan have been lifted up to a communion with Infinite purity and love? How many voices, once frantic with the yells of demons, are now attuned to "the song of Moses and the Lamb?" If past usefulness shall be a plea with the Committee, let them think of the moral change which has taken place, and is still in progress, over the whole extent of our Indian Empire; let them think of caste broken, suttee extinguished, native schools opened, female education instituted, Christian churches formed, benevolent institutions founded, opposition silenced, and Governments themselves enlisted on the Bible's side; let them think of the thousands of converts to the Christian faith, of the hundreds of native agents variously employed in its propagation; of Krishna, Rammohun, Sébukram, Ramprasad, Aratoon, Soojatullee, and numbers more, Hindoos or Mussulmans once, becoming preachers of "the glorious gospel of the blessed God;" let them listen to the recital of facts such as every missionary can tell them coming from the plains of Hindostan, to the alarmed apprehensions of Brahmins of the downfall of their ancient mythology, and to the glowing hopes of Christians of the approaching universal triumph of Christianity; and let them remember, that, so far as these effects are to be at-

tributed to the Scriptures at all, they are to be mainly attributed to these condemned and abandoned versions of the Scriptures, for there were no other; and then let them consider, if the plea of usefulness is to prevail, whether these circumstances do not establish an irresistible argument for their re-instatement in the patronage of the Bible Society.

In conclusion, the Committee tell the public, that they have thus "stated the principle upon which, with regard to their versions, they have acted in years that are past, together with the reasons which seem to justify their adherence to that principle in years to come."

To the uniformity, however, with which they have acted upon this principle, their conduct towards the Baptists forms an exception. The memorialists believe, and they rejoice to believe, that it is the solitary exception. They sincerely hope that no other faithful versions of the Scriptures have been treated as theirs have been, or ever will be. It may be enough for any body of Christians to have taken a resolution only in one instance, which, however unintentionally on their part, will not let God speak the whole revelation of his will in a language that can be understood. The memorialists are aware that this is putting the case plainly and solemnly. Solemnly they wish to put it, and with plain-spoken truthfulness. They impute no evil motives, they believe none existed in the minds of the Committee; on the contrary, they are persuaded those excellent persons who passed the resolution acted under a conviction that they were doing what duty required at their hands. But that such conviction was founded in error, cannot, they conceive, be a matter of doubt, now the consequences which their resolution involves are apparent. Looking at the subject, not in the light simply of a difference of opinion between Baptists and Pædobaptists, but in its whole extent of application to the great work of Bible translation, and at the consequences which must ensue, either as translators shall feel themselves bound to give the entire Scriptures without concealing any part, or at liberty to evade translation, or to translate on a principle of accommodation and compromise; the memorialists must confess, that no language they can employ would adequately represent their views of its importance. They have accordingly desired to deal

with it, not as a party question, but as a grave matter of Christian morals, in the decision of which the whole church of Christ is concerned. As a party question by no fairness of representation can it be exhibited. With that volume before them which is their Heavenly Father's gift to the whole human family, and which they and the rest of the Christian church hold in trust for all their brethren of mankind, mere party questions sink in their esteem into unutterable insignificance. They plead not for the advantage of their own denomination, but for common principles, in which there ought to be a concurrence amongst all denominations. They plead for the restoration of harmony, for a return to the ancient paths, the good old ways in which the Bible Society used to walk, and in which, towards all but themselves, its determination is declared to walk in future—in a word, they plead for the consistency and honour of the Bible Society itself.

Time was, when in concluding one of their Annual Reports,* the Committee could say,

"Let it not be forgotten, that the basis of the Society is as ample as ever. There the various communions of Christians have enjoyed communion with each other. There, within the range of the United Kingdom, the Episcopalian has delighted to meet and encourage, and to be met and encouraged by, his brethren of other names. There they have mutually learned, that brethren they are, and there they indulge the hope that brethren they shall remain, and dwell together in unity. There they have mingled their sympathies with the brethren of the Lutheran and the Reformed churches of the Continent. There they have witnessed with delight, the breathings of the pious Roman Catholic, and have hailed the approach of the Greek and Armenian, the Syrian, the Copt, and the Chaldean Christian. All, of every name, who love the Lord Jesus Christ in sincerity, have gladly extended to each other the right hand of fellowship."

But should the Committee in an evil hour, turn a deaf ear to the pleadings of the memorialists, the time they describe in these glowing terms is gone. One denomination of Christians who trust they may, nevertheless, humbly aver

* A.D. 1829.

that they "love the Lord Jesus Christ in sincerity," is expelled from the fraternal union; or, if they still retain a place as contributors—which numbers of them will—and, if one or two of their body are continued on the Committee—as probably they may—their translations are discarded, their churches are ag-

grieved, and they no longer unite on terms of equality. Christians of every other name, and in their distinctive names, may still extend to each other the right hand of unbroken friendship; but henceforth, though still extended, the right hand of a Baptist none may take.

BAPTIST WORTHIES.—No. VII.

JOHN GIFFORD.

John Gifford united with eleven others to form the Baptist church at Bedford, of which he was chosen the first pastor. His history was remarkable, and his conversion from sin to holiness was a signal triumph of divine grace. Born in the county of Kent, attached to the royalist party, and a major in the army of Charles I., he took an active part in the leading events of the civil war, and on one occasion narrowly, but providentially, escaped an ignominious death. Having joined in an attempt to overthrow the existing government, he was apprehended; and, with eleven others, condemned to be hanged. But the night before his intended execution, his sister went to visit him in prison, and finding the sentinels without fast asleep, and his fellow-prisoners dead drunk within, she gave him information, and prevailed on him to escape. He did so without disturbance or molestation, fled for safety to the fields, and for three days concealed himself in a ditch. Diligent but unavailing search was made for him in all directions, for in the meantime, by the assistance of friends, Gifford had reached London in disguise. Afraid of being discovered in his hiding-place, he removed to various parts of the country, often changing his abode, and finding protection and favour in the houses of certain great persons attached to the royal cause. When all danger was over he made his way into Bedfordshire, and exchanging the military for the medical profession, supported himself in Bedford by the practice of medicine.

At this period of his life he was a cavalier in politics and a debauchee in conduct—notoriously abandoned to vice—a great drinker, a gambler, a swearer; and so thoroughly did he hate the Puritans, that he often thought of killing one

Anthony Harrington, on account of his reputation among those calumniated but honoured servants of God. Gifford was seldom or ever successful in his gambling. Philip says, "One night he lost a large sum. It drove him almost mad. In his frenzy he uttered daring words against God, and cherished darker thoughts. He was about to dare the worst when his eye fell upon one of Bolton's works, which arrested both his purpose and his conscience effectually. It threw him into great distress for a short time, but eventually it led him to the cross. The passage in Bolton was this—'In the invitation of Christ to *all* that labour and are heavy laden, to come to him for rest to their souls, there is no exception of sins, times, nor places. And if thou shouldest reply, Yea, but alas, I am the unworthiest man in the world to draw near unto so holy a God, to press into his presence, to expect upon the sudden such glorious, spiritual, and heavenly advancement, most impure, abominable, and beastly wretch that I am, readier far to sink into the bottom of hell by the insupportable weight of my manifold sins! I say, then, the text tells thee plainly, that thou mightily mistakest; for therefore only art thou fit, because thou feelest so sensibly thy unfitness, unworthiness, vileness, wretchedness.'"

This was the means of his conversion. "Being now made free from sin, and become a servant to God" he entered into "so exalted and so happy a state of mind, that from that time till within a few days of his death, he declared he lost not the light of God's countenance, no not for an hour." Having thus passed from death unto life, and given himself to the Lord, in a perpetual covenant not to be forgotten, "he assayed to join

himself to the disciples; but they were afraid of him, and believed not that he was a disciple." "Yet he would inquire after their meetings, and being naturally bold, would thrust himself again and again into their company both together and apart; yet they had jealousies about him, for he had indeed been a very vile man; and had also in the town attempted in a very rude manner to do several actions which bespoke such extravagancy of mind, and wildness or vileness of heart." However, by degrees, he convinced them of his sincerity, gained their confidence, received from them the right hand of fellowship, became a "fellow-citizen with the saints, and of the household of God." Constrained by love to Christ, and desirous of glorifying his Father in heaven, he devoted his time and talents to the ministry of reconciliation; so that his brethren in Bedford were soon able to say of him, what the primitive disciples in Judea did of Paul, "He which persecuted us in times past now preacheth the faith which once he destroyed." "And they glorified God in him."

Having the glorious gospel of the blessed God committed to his trust, and "receiving some light into the congregational way, his next concern was to collect and unite in christian fellowship the dispersed and oppressed followers of the Redeemer. At length twelve of the holy brethren and sisters began this work. After much prayer and waiting upon God, and consulting one with another by the word; upon the day appointed for the solemn work, being met, after prayer, with one consent they jointly first gave themselves to the Lord, and one to another by the will of God. This done, they with one mouth made choice of our brother Gifford to be their pastor or elder, to minister to them in the things of the kingdom of Christ; wherefore brother Gifford accepted of the charge, and gave himself up to the Lord and to his people, to watch over them, and dispense the mysteries of the gospel among them." As the church was formed on the principle of open communion, the terms of fellowship were *faith in Christ and holiness of life*. Gifford continued their diligent and faithful pastor till his death. When "fetching his last breath" he wrote and

sent to them a pastoral letter full of christian experience, of practical wisdom, of sound instruction, and eminently calculated to promote "peace, and holiness, and brotherly love." The following extract is worthy of attention, because of its application to an evil by no means uncommon in the churches. "I would not have you ignorant," said the dying pastor, "that every one of you are as much bound now to walk with the church in all love and in the ordinances of Jesus Christ our Lord, as when I was present among you; neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you; for you were not joined to the *ministry*, but to *Christ* and the *church*; and this is and was the will of God in Christ to all the churches of the saints, read Acts ii. 42, and compare it with Acts ii. 46. And I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you be found guilty therein." Respecting a suitable provision for the poor members, a duty much neglected in the present day, he said, "let your deacons have a constant stock by them, to supply the necessity of those who are in want; truly, brethren, there is utterly a fault among you that are rich, especially, in this matter; 'tis not that little which comes from you on the first day of the week that will excuse you."

Ivimey says justly, "the heart that could dictate such a letter in the immediate prospect of dissolution, must be that of a christian bishop, who was eminently qualified to feed the church of God." As a Christian and as a pastor, his race was short but glorious; from being a persecutor, a blasphemer, and injurious, he became an eminent saint, a witness for God, and a good soldier of Jesus Christ. He had the honour of baptizing and receiving into the church the celebrated John Bunyan, who was accustomed to speak of him in terms of the strongest affection, and to call him "*holy Mr. Gifford*." In the fifth year of his pastorate over the church at Bedford, and on 21st of September, 1665, this excellent man died, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

T. P.

"THY WILL BE DONE.

It is the midnight hour ; the pale moon-beam
 Lightens Gethsemane's sequestered scene ;
 On the bare ground, whilst tears of anguish stream,
 A mourner bends of more than mortal mien ;
 The dewy brow is raised to heaven serene,
 Calm, sweet submission 's heard in each soft tone,
 In every gesture, every look, is seen ;
 He takes the cup of bitterness alone,
 Without a murmur adds, " Father, thy will be done."

Ah ! do I meekly bear the chastening stroke ;
 Can I look up to heaven with brow serene,
 My lips in softest tones His name invoke,
 Whilst sweet submission marks my humble mien ?
 O God, forgive ! thy searching eye has seen
 My heart refuse to yield to thee thy own ;
 Conformed unto his likeness had I been,
 Each bitter draught I might have looked upon,
 And said, " Not my will, Lord, thy blessed will be done."

Might adverse scenes unfold upon my sight—
 Or some fond hope, like spring's first opening flower,
 Fade in my path by some unwelcome blight—
 Grief, pain, or languor, mark the tedious hour—
 United hearts be rent, and I might pour
 My fruitless sighs that I am left alone—
 Or might I quit life's fast-receding shore,
 And the last hope to which I cling be gone :—
 'Twere sweet, with placid smiles, to say—" Thy will be done."

May he who drank that bitter cup for me,
 Aid me to suffer all my Father's will,
 In the dread hour of trial may I see
 His tender hand, and own his matchless skill ;
 — My smarting wounds probe deep in mercy still,
 From earth-born hopes I cannot part too soon ;
 Cheer up my fainting heart, with rapture thrill
 At thought of heaven, where mortal woe unknown,
 Thrice happy myriads bend, and shout—" Thy will be done."

SARISSA.

ODE TO THE QUEEN.

BY JAMES MONTGOMERY, ESQ.

Not by the tyrant-law of might,
 But by the GRACE of GOD, we own,
 And by the people's voice, thy right
 To sit upon thy fathers' throne :
 Rule, Victoria, rule the free ;
 Heaven defend and prosper thee.

No slaves within thine empire breathe !
 Before thy steps oppression fly !
 The lamb and lion play beneath
 The meek dominion of thine eye :
 Rule, Victoria, rule the free ;
 Chains and fetters yield to thee !

With mercy's beams yet more benign,
 Light to thy realms in darkness send,
 Till none shall name a God but thine—
 None at an idol-altar bend :
 Rule, Victoria, rule the free,
 Till all tongues shall pray for thee !

REVIEWS.

Glimpses of the Old World, or Excursions on the Continent, and in Great Britain. By the Rev. JOHN A. CLARK, Rector of St. Andrew's Church, Philadelphia, United States. In two volumes. London: post 8vo. Price 14s. cloth.

THE health of the author requiring, in the opinion of his medical advisers, a change of climate, after he had sustained the ministerial office nine years, he left Philadelphia in November, 1837, to spend the ensuing winter in Europe. In pursuance of this design he sailed to Gibraltar, and proceeded thence to Malta, Sicily, Naples, Italy, France, and the British isles. At the request of his friends at home, he kept up a correspondence with them, describing whatever appeared most likely to interest them in the countries through which he passed. The letters which he addressed, some to individuals, and some to the church with which he was officially connected, revised and enlarged after his return, constitute the present volumes.

Mr. Clark appears to be a man of conscientious and devout habits, attached to evangelical truth, and possessing an observant and discriminating mind: he mingles naturally, therefore, pious reflections and references to the invisible world, with his descriptions of passing scenes. The influence of his work on the reader's mind is consequently very different from that which the publications of tourists in general are adapted to produce. It may be safely placed in the hands of the young, and it will suggest subjects for contemplation to the most sedate.

At Rome, the author remained about six weeks, examining the ancient and modern curiosities of that epitome of wonders. The chapters which describe its edifices, ecclesiastics, and customs, will be to English readers generally the most interesting; and from these we will make one or two extracts. The arch of Titus, which attests to this day the destruction of Jerusalem, and the seizure by the gentile conquerors of the hallowed symbols of that covenant which was made in the wilderness, is a remarkable object to the Christian traveller.

"As we proceed along down the *Sacra Via*, the way by which triumphal processions moved

towards the Forum, we pass the ruins of the Temple of Rome and Venus on the right, and just beyond this point another triumphal arch spans the street—the arch of Titus. This was built with Pentelic marble, by the senate and people of Rome, and dedicated to Titus, in honour of his conquest of Jerusalem. This edifice consists of one large arch over which is an attic story. On the frieze is represented the triumphal procession of Titus, seated in a car conducted by the Genius of Rome, and attended with Victory, who is crowning him with laurel; and on the other side of the arch are the spoils of the Temple of Jerusalem, borne on the shoulders of the triumphal procession, the table of shew-bread, the seven-branched golden candlestick, the vessel of incense, and the two silver trumpets blown at jubilee. As I stood beneath this structure, reared some eighteen hundred years ago, and gazed upon these *bas reliefs*, I felt that I had before me the most irrefragable proof of the truth of God's word. My thoughts instantly travelled back to the period of our Saviour's sojourn in Palestine, and to the distinct and repeated efforts that he made to reclaim and save the Hebrew nation. I could not but picture to myself his appearance as he stood on Mount Olivet, when he beheld Jerusalem, and wept over it, saying, 'O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.' I could not but think of those various predictions he uttered—declaring, 'Your house is left unto you desolate,'—'Ye shall see Jerusalem compassed with armies,'—'They shall fall by the edge of the sword, and shall be led away captive into all nations,'—'Jerusalem shall be trodden down of the Gentiles,'—'The days shall come in the which there shall not be left one stone upon another that shall not be thrown down,'—'The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and they shall not leave in thee one stone upon another,'—'The abomination of desolation, spoken of by Daniel the prophet, standing in the holy place,' and predicted by our Saviour, was fully verified and made visible when Titus effected the conquest of Jerusalem. From that time 'the sacrifice and oblation ceased,' 'the daily sacrifice was taken away,' the temple was destroyed, its holy vessels borne off as plunder to grace the conqueror's triumph, the city levelled with the ground, and the thousands that dwelt there carried away captive. And here before me I saw a monument, erected by heathen hands eighteen hundred years ago, to perpetuate the remembrance of the fulfilment of these very events which the Saviour had predicted. How wonderful is the prescience of God! He sees things from the beginning to the end!

"I felt a little curiosity to inquire what had become of the holy vessels which the Romans had thus borne away from Jerusalem. The

result of my investigation, however, was not very satisfactory. By referring to Josephus, I found that the veil and the books of the law were placed in the palace at Rome, and that the candlesticks and other spoils were kept in the Temple of Peace.* From other historical sources it appears, that when the Temple of Peace was burned in the reign of Commodus, these treasures were not destroyed. They were carried away, with other precious things, by Genseric, to Africa, and by Belisarius, after the conquest of the Vandals, to Constantinople, about the year 520. From thence they were sent to the Christian churches at Jerusalem. What finally became of them is unknown.

"Before leaving this arch, I must not forget to remark that this, and almost all the other ancient structures of Rome, have once been nearly buried in the earth by the accumulation of soil during the lapse of ages. This entombment has also been promoted by the shock of earthquakes, which have not been unfrequent at Rome. This arch, and most of the ancient structures, have been disinterred, and are now seen as they originally appeared. I have already remarked that this arch, which is very perfect, stands directly over a street. This street is now quite a thoroughfare; but it is said that no Jew, among the thousands that reside in Rome, was ever known to pass under this arch. If they wish to go along this street, they invariably turn aside, and walk around it."—Vol. i. pp. 284—287.

Some of the superstitious and gaudy rites still practised in the metropolis of spurious Christianity are depicted at considerable length. The following is an account of a ceremonial which, being annual, will be in the course of performance at the very time when many of our friends will be perusing this article. It relates to the transactions in the Sistine Chapel, on the day called Ash-Wednesday.

"After having given themselves up to every species of gaiety during the Carnival, even up to twelve o'clock Tuesday night, the next morning all the members of the Romish church go to church to confess; and the officiating priest puts ashes on their heads as a symbol of humble repentance for sin. This was the ceremony that we were going to witness in the Sistine Chapel. Though we started at an early hour, we found it difficult to obtain a carriage to convey us to the Vatican, so great was the rush there to witness this grand ceremony. We no sooner had reached the colonnade, than we found the way to the Sistine Chapel completely lined with Swiss guard in full papal uniform. The appearance of these guards is rather finical and grotesque. They wear not only coats, but small-clothes and hose 'of many colours,' and those of a very brilliant kind, which contrast powerfully with each other. The stripes of their long hose remind you of the rainbow, while their hats are black, filled with long crimson waving plumes, and they carry as their armour a huge glittering

spear or halberd. A large body of these guards were stationed at the door of the Sistine Chapel, through which none were allowed to pass who were not arrayed in *court dress*. How unlike the meek and lowly Jesus in his arrangements, is the Roman pontiff! Christ made no distinction between the high and the low. He came to be the Saviour of all. He therefore received 'publicans and sinners.' The poor and the wretched pressed forward to gain admittance to his presence, and were never refused. But here his professed representative, when about to perform an edifying ceremony, by which men are to be reminded of their lowly origin, their deep corruption, and their need of humility and repentance, gives orders to the armed band that guard the door of his splendid palace, to exclude all who do not come in rich and gay attire.

"I have before mentioned that the Sistine chapel is a large lofty oblong room, whose walls and ceilings were adorned with frescoes, executed by the most distinguished masters of Italy. The chapel is divided into two apartments, although the partition wall consists of such a light open frame or wicker-work, that those who are permitted to proceed no farther than the first or outer apartment, have an opportunity of seeing almost all that passes in the other division of the chapel. In the second apartment, at the remote or farther end, is the high altar. The papal throne stands on the right, near the wall. In the centre of this part of the chapel is an open unoccupied area, in the form of a parallelogram, terminating at one end with the high altar; around the three other sides of which are arranged the seats of the cardinals. This parallelogram, or open area, does not extend entirely back to the partition wall, there being a small platform or gallery on either side of the aisle leading to it, separated from the cardinal's seats by a sort of breast-work about four feet high. To this platform, gentlemen coming early, dressed in military costume, or a suit of black, can gain admittance, and be permitted to stand during the religious ceremonies. No lady is permitted to pass beyond the first apartment. I was so fortunate as to obtain a standing-place on this platform immediately behind the seats of the cardinals, where I could see every thing that went forward. On the left side of the chapel, back of the cardinals, were several ranges of seats, filled with bishops, prelates, military officers of high rank, foreign ambassadors, and persons of great distinction. These were all dressed in the particular costume of their order or rank. Those parts of the chapel to be occupied by spectators were filled at an early hour. At length the cardinals, one after another, began to make their entrance. They came in through the same entrance that the people did, passing up the aisle into the second apartment of the chapel, until they reached the open area of which I just spoke. Here each one proceeded nearly to the high altar, where he bowed, being followed by two priestly attendants, or *clerical esquires*, carrying his train, and afterwards escorting him to his particular seat. These attendants then sat down at his feet. Each cardinal came in, in the same way, and only one at a time. This occupied full half an hour, for there were more than thirty present.

"The cardinals are the great princes in the

* De Bello Jud. lib. vii. c. 25.

Roman states. All the high civil offices are held by them. The whole number of the sacred college consists of seventy, although it is not necessary that this number should be always full. About thirty reside in Rome, and the others are scattered through the different papal countries. They are divided into three ranks—*cardinal deacons, cardinal priests, and cardinal bishops*. The appointment of the cardinals depends solely on the pope. When a Romish priest has once reached this high elevation, he stands a chance one day to come to the papal throne, as the Roman pontiff is always chosen from this body. The appearance of the sacred college, as they sat upon their seats in the Sistine Chapel at this time, was greatly in their favour. They were generally old men, or those who had passed the meridian of life; and I have seldom seen so fine a group of heads. Such a sight would have been a perfect feast for a thorough-going phrenologist! They were generally remarkably fine-looking and intelligent men. The appearance of many of them was devout, and during the services they wore a heavenly aspect. Some of them, however, not remarkably attached to fasting and self-maceration, if one might judge from their rotund persons and rubicund faces, evidently regarded this service as a penance, which they were disposed to get through the easiest way possible.

"After the last cardinal had entered, and been conducted by his train-bearers to his seat, a short silence ensued, and then a procession began to move slowly into the chapel from a small door on the left-hand side of the high altar. This procession consisted of priors, prelates, bishops, canons, and ecclesiastics of various orders, followed by a golden cross borne aloft, the bearer of which immediately preceded the Roman pontiff, surrounded by his immediate attendants, himself distinguished from them all, not only by his crown, but by the shining golden robe in which he was clad. A crowd of military and priestly attendants conducted his Holiness in great pomp to the papal throne. No sooner had he reached his seat, than one of the cardinal bishops next in rank to the pope, whose seat was just at his right hand, arose, and moved down to the bottom of the open area with his attendants, who had previously sat at his feet, where they spread out his train at full length. He then walked slowly up towards the other end of the chapel, his train dragging some twelve or fifteen feet behind him, till he reached the steps that led up to the papal throne, where bowing, he reverently ascended, and knelt at the feet of the pontiff, affectionately kissing his hand. He then arose, and with the aid of his train-bearers, made his way back to his appropriate seat. He was immediately followed by the cardinal next to him in rank, who went through the same ceremony. The others followed, each in their order, till the whole thirty had thus paid their personal salutations to his holiness. Then a gilded and beautifully illuminated book, borne by some half-dozen silver-headed and most venerable-looking priests, clad in full robes, was brought to the Pope, together with one or two magnificent and brilliant lamps. These all knelt around him, some holding the book, some the lamps, others pointing to the place where he was to read. He began and

read a few words in Latin. Then the choir, composed of men prepared for this service from childhood, in the same way that the personal attendants upon the king and queen of Persia were prepared for their station, struck up, and poured forth enchanting strains of music. Almost the entire service was chanted; the book and lamps being occasionally brought to the Pope, as before described, out of which at each time he read a few words in Latin. At length a pause occurred. The attendants that sat at the feet of the cardinals immediately addressed themselves to effecting a change in the robes of their princely masters. Their ermined mantles were laid aside, and these lordly priests soon appeared clad in a burnished shining dress, that made the persons of the whole sacred college glitter, as though their garments had been of wrought gold. How unlike clothing themselves with sackcloth all this appeared! And now the grand ceremony was to commence. One of the cardinal bishops who was officiating at the altar, and who wore upon his head a richly bespangled silk mitre, drew near, and ascended the steps of the papal throne. The Pope's mitre and cap were then removed by his attendants. The cardinal bishop then dipped his finger into a golden basin, containing a small quantity of ashes, and with it made a cross on the crown of the Pope's uncovered head. The cap and mitre were then returned to his holiness, and the cardinal's cap and mitre being removed, he bowed down at the Pope's feet, and, as he knelt, kissed a cross on the lower part of the Pope's robe, who, dipping his finger into the basin of ashes, made a cross upon the crown of the cardinal's head. Then each cardinal, according to his rank, came forward in order, and in like manner knelt, kissed the cross on the Pope's robe, and had his head crossed with the ashes from the golden basin. After these the bishops, prelates, priors, and priests, together with the Roman Senator, the civil and military officers, the cardinal's attendants, the mace-bearers, and others, according to their rank, drew near and enjoyed the high honour of having their heads sprinkled with ashes by the hand of his holiness. Then grand mass was celebrated. During the consecration service the Pope came down from his throne, and knelt before the altar at six different times, being attended by about thirty most venerable-looking ecclesiastics, who each time knelt in pairs of two and behind him, and then conducted him back to his throne. During all this time magnificent torches were continually borne about, clouds of incense were ascending around the altar, and not less than a dozen times the censer of incense was brought to the feet of his holiness, where its wreathed clouds were made to ascend and envelope his person. The ringing of bells, the bowings and genuflexions, were endless. At length the host was to be elevated. All fell down upon their knees. The bread was now lifted up, which according to the popish belief had become the Son of God. How strikingly was I reminded of that description of Isaiah, where he tells us that "they made a god, and fell down and worshipped it."* Although the mass was celebrated with such great pomp, it seemed to be

* Isaiah xlv. 17.

made to be adored, for none, unless it was the officiating priest partook of it. After the mass, a priest, who had been appointed to that duty, delivered an Italian oration or address, about ten minutes long; immediately after which the services concluded. I was not at all sorry when they closed, for I had become fatigued and disgusted with this protracted mummery."—Vol. i. pp. 338—344.

How diametrically opposed the genius of Romanism is to the genius of spiritual Christianity, how hostile its celebrations are to piety and true devotion, may be seen in the following account of some Lord's day exercises in which the Pope himself acted a conspicuous part. At the feast of Annunciation, twelve girls who have made the greatest proficiency in the school of a convent belonging to the Dominican order, walk in procession, and receive a donation as their dower.

"The feast of the Annunciation occurred on Sunday, and we hoped that the ceremonies of the day would be in accordance with the duties of the season. We went at an early hour, and found the church fitted up for the occasion; the farther end, near the high altar, being arranged very much as I have described the Sistine chapel. Again I was permitted to occupy a spot just behind the seats of the Cardinals.

"The approach of the Pope, as described by one of our company who remained without to witness the spectacle, was very imposing. The whole open area was filled with crowds of people. All the windows and balconies around the piazza were hung with crimson and occupied by spectators. It had more of the appearance of a fête day than of the Sabbath. Here also were assembled several companies of troops, in martial array, with noise of drums to receive his Holiness. On this occasion thirty-five Cardinals were present; each of their carriages was decked with princely splendour, attended by four servants in beautiful livery, while the gay spirited animals that drew them, covered with rich trappings, might have stood for the picture of Job's war horse. The Cardinals, one after another, all arrived before the Pope, but did not leave their carriages until his appearance. At length his train appeared. He rode in a chariot drawn by six horses, which was literally so entirely made of burnished brass, silver, and gold, that it seemed like the chariot of the sun. The moment his train reached the crowded area, the people gave way, the Cardinals sprang from their carriages, the multitude fell upon their knees, the drums beat, and the soldiers presented their arms in sign of military reverence.

"The scene within I witnessed myself. Almost immediately after I arrived, the church became thronged with spectators. Very soon the Swiss guard, with their broad red plumes, their black and yellow striped hose, their singular breeches, and many-coloured coats belted with a girdle of yellow, each bearing a long glittering spear or halberd, arrived. Soon one and another company of troops, in full military dress, marched into the church with their brightly burnished arms, and arrayed themselves in two lines down

the nave of the church, quite to the door at which the procession was to enter. Directly a portion of the Pope's body guards, who form the mounted cavalcade that always attend his person when he rides out, made their entrance, clothed in elegant military costume, and equipped with boot, and sword, and spur. With a swaggering military air they stalked through the church, and planted themselves directly around the point of entrance to the seats of the Cardinals. This all occurred before the pope reached the neighbourhood of the church. At length the organ struck up a march. The drums were heard beating without. The guns of the soldiers rung on the stone pavement of the house of God, as, at the bidding of their officer, they grounded, shouldered, and presented arms. How unlike the Sabbath; how unlike religion; how unlike the suitable preparation to receive a minister of the meek and lowly Jesus! Now moving slowly up, between the two armed lines of soldiers, appeared a long procession of ecclesiastics, bishops, canons, and cardinals, preceding the Roman pontiff, who was borne on a gilded chair, clad in vestments resplendent as the sun. His bearers were twelve men clad in crimson, being immediately preceded by several persons carrying a cross, his mitre, his triple crown, and other insignia of office. As he was thus borne along on the shoulders of men, amid the gaping crowds, his head was shaded or canopied by two immense fans made of peacocks' feathers, which were borne by two attendants. He at length was set down in the midst of the Cardinals, near their seats, and conducted with great state to his throne. Then each Cardinal, with his crimson train spread at full length, approached his throne, and went through the ceremony of salutation which I have before described. Then followed, precisely as in the Sistine Chapel, the mass, with all its usual chanting, music, kneeling, bowing, crossing, carrying of candles, burning of incense, ringing of bells, and elevation of the host. After all this was finished, the twelve girls attended by some dozen officers, were brought in, walking up between the two lines of soldiers. They were dressed in white. Over their dress was drawn a singular outer garment coming down to the waist, the top of which formed a hood or cap, which also had connected with it a case or covering for the lower part of the face, by which the mouth was completely barricaded. Poor girls! they had frequently to pull down this mouth-covering in order to breathe.

"The cap or hood was surmounted with a tinsel crown, ornamented with artificial flowers. They each bore a lighted taper, and came up along by the seats of the Cardinals, went up the steps that led to the papal throne, and there bowing down before his holiness they reverently kissed his foot. A collection was then taken up among the Cardinals for their benefit, and the whole ceremony was thus ended. The Pope was again put into his chair, and borne on the shoulders of his attendants to his carriage. The streets were filled with carriages and soldiers and merry crowds: the air rung with noise and the sound of martial music—every window and balcony was crowded with idle spectators. This is the way in which the Pope keeps the Sabbath; these are the means he

takes to save the thousands that people his territory. Oh, what a religion Popery is! I went home sick and sorrowful. I felt as though, in being present at such a scene, I had helped to desecrate the sabbath. I can never feel thankful enough that I was born in a Protestant land. Our countrymen do not appreciate the religious privileges they enjoy."—Vol. i. pp. 345—349.

The second volume contains the author's comments on what he saw and heard in the United Kingdom. Readers will differ as to the accuracy of some of his statements respecting the places and persons to whom he had access, and still more as to the correctness of some of the opinions which he has advanced. Wherever he goes he is the American and the Episcopalian still. His predilections for Episcopacy and the English Liturgy are strong; while, on the other hand, he demurs to the propriety of an establishment, disapproves of the attendance of bishops in the House of Lords, believes Cathedrals to be useless, and regards the cathedral services as affording the gay and giddy abundant opportunities to spend their time very much as they would at an opera.

Both volumes contain many lively descriptions, interesting anecdotes, and instructive remarks, which will be read in England, as well as in America, with pleasure and profit.

Prince Albert, and the House of Saxony; with a particular Memoir of the reigning family of Saxe-Coburg-Gotha. By FREDERIC SHOBERL, Esq. London: 1840. Post 8vo. pp. 242. Price 5s. 6d. cloth.

Prince Albert, his Country and Kindred. London: 1840. Imperial 8vo. pp. 96. Price 4s. gilt edges.

Kindness to the persecuted disciples of Christ never loses its reward. He who receives a righteous man in the name of a righteous man, whether from spiritual motives or from a natural love of justice, will be suitably requited. The modes in which the Dispenser of all good compensates the services rendered to his suffering friends are indeed various. If the benefactor be a man of faith, he may have to wait till the resurrection of the just; if he be a man of the world he may have his reward in this life. If he be an heir of salvation it may be exclusively in spiritual blessings, which are in the judgment of God the most valuable; but if he have no taste for these, he will receive his wages in earthly coin.

Sooner or later, in some way or other, the followers of Obadiah the steward of Ahab, and Ebed-melech the Ethiopian, shall find that God does not forget their work and labour of love which they have showed toward his name, in ministering to his saints. He that loses his life for Christ's sake shall find it; and he who leaves to his children an empty purse and a good conscience, bequeaths to them an inheritance, of which it may be seen in after ages that his posterity have no reason to be ashamed.

If the living descendants of Charles V. of Germany, and Charles IX. of France, and of contemporary persecuting princes, were requested to point out the family which in their estimation deserved to be reckoned the most fortunate of modern times, it is probable that their answer would be unanimous. They would not mention themselves, or their kindred, or the victorious warrior who made them tremble some years ago, when it seemed as though his dynasty would be the most potent of all that had ever swayed the sceptres of the west; with one accord they would direct the inquirers to the offspring of a German duke, whose paternal dominions were little larger than the county of Rutland, and whose home was soon after the commencement of the present century possessed and plundered by the French invaders. One of his sons is seated on the throne of Belgium; one of his grandsons exercises regal power as Consort to the Queen of Portugal; while two of his grand-children occupying the royal palaces of Britain, are enjoying the willing homage of the most influential nation on the earth, and receiving the congratulations of all the kings and emperors of Europe, whose ambassadors bow reverentially before them.

Whether this elevation to worldly dignity is really an advantage is a question into which we will not now enter: it is so accounted by its possessors; it is so in the estimate of mankind. The exaltation of this family is therefore very remarkable when considered in connexion with the services which its progenitors rendered to the church of Christ, at a critical period, and the losses which in consequence they endured.

Every one who has read the history of the Reformation in the sixteenth century must remember the protection which Luther received during the greater part of his perilous career from Frederick,

surnamed the Wise, the elector of Saxony. He died without issue, but was succeeded in his electorate by his brother John, surnamed the Constant, whose lineal descendant and heir, is the father of that prince whom the British nation is now welcoming as the chosen consort of its Queen. John was a more bold and decided friend to the Reformation than his brother Frederick had been: he threw off allegiance to the court of Rome entirely. His signature was the first of several attached by princes of Germany to the solemn Protest against Romish usurpations, from which the name Protestant is derived. The pope caused a Diet to be convened at Augsburg. John determined to gain, if possible, a fair hearing for the reformers. At his suggestion a statement of their views was drawn up, the final editorship of which was entrusted to Melancthon. This is what is called the Confession of Augsburg. The character given of this prince by Luther, in the sermons he preached on his decease, was, that he was the most excellent of men, without deceit, neither envious, proud, nor prone to anger, always ready to forgive, and inclined to lenient proceedings. "He confessed," said the preacher, "the death and resurrection of Christ before the whole world, and adhered to his profession with constancy, although at the risk of his dominions, his person, and his life."

But his son and successor, John Frederick, surnamed the Magnanimous, another ancestor of Prince Albert, was actually deprived of his dominions on account of his adherence to the righteous cause.

"This elector was a most zealous friend to the doctrines of the Reformation, and the chief of the Protestant princes who entered into the treaty of Schmalkald in defence of those doctrines. On this account he was put to the ban of the empire by Charles V. In the war which ensued he was defeated on the 24th of April, 1547, in the battle of Mühlberg, where after a most obstinate resistance he was wounded and taken, but refused to surrender to any but a German. On the 10th of May the emperor in his camp before Wittenberg, adjudged his unfortunate prisoner to be beheaded as an outlaw, and directed this sentence to be executed on a scaffold erected for the purpose in the field. The elector was engaged in a game at chess with his fellow captive, Duke Ernest of Lüneberg, when the imperial commissioner reached his tent to read to him this severe sentence. He heard it without betraying any agitation, and replied, that "He hoped the emperor would treat him rather more mercifully; but if he was

in earnest he begged to be told so, that he might make some dispositions respecting his wife and children." He then turned to his companion, saying, "Let us finish our game?" This coolness excited the admiration of the conqueror, who at the intercession of the elector of Brandenburg, granted him his life, but upon eight conditions, the principal of which was, that "He should accede to the decisions of the emperor, and the Council of Trent, in regard to religion." To this requisition he firmly replied that, "He was determined to adhere steadfastly to the confession delivered at Augsburg by his father, himself, and other princes, and rather to lose his dignity, his territories, nay even his life, than suffer himself to be separated from the word of God." The emperor admiring his fortitude erased the obnoxious article with his own hand, and gave orders that his prisoner should not be again importuned on the subject. By a capitulation concluded in the same camp on the 19th of May, John Frederick was deprived of the electoral dignity, and all his dominions, which the emperor conferred on his cousin, Duke Maurice of Meissen, who agreed to give up Weimar, with some other towns and districts, and to pay a yearly sum of fifty thousand guilders to the children of his predecessor.

"The captive prince was conducted as it were in triumph to Augsburg, where, from his apartment he could view all the ceremonies attending the investiture of Maurice with the dignities and possessions of which he had been deprived. Nothing however could shake his fortitude, and on the latter occasion he is said to have thus expressed himself: 'How Maurice's people rejoice at my being deprived of the electorate. The Almighty grant that they may henceforth enjoy it so peacefully as to have no need of me or mine!'" Shoberl, pp. 94—96.

We must refer to the works before us for all subsequent details respecting the fallen prince and his descendants, and give only a brief account of the promising young husband of our Sovereign:

"Prince Albert Francis Augustus Charles Emanuel, of Saxe Coburg-Gotha, was born on the 26th of August, 1819, and received the first rudiments of education in the castle of Ehrenberg. His masters were chiefly selected from the college of Coburg, and his early progress was such as to foretoken that proficiency in his studies which was fully realized on their completion.

"After the death of his mother, and when duke Ernest contemplated a second alliance, it was thought expedient that the prince should be removed for a time from home, and he became the visitor of her royal Highness the Duchess of Kent, and the fellow-student of his future fiancée. At this time prince Albert had completed his eleventh year, and partook of the lessons in the English language, music, and the various sciences which were given to his illustrious cousin. Thus it may be presumed the foundation of a lasting friendship was laid in childhood, which subsequent visits and maturer years must have ripened into warmer feelings—circumstances rarely the happy attendants upon regal marriages.

"For upwards of fifteen months Prince Albert remained in England, residing chiefly at Kensington and Claremont. After his father's second marriage, he returned to his native country, to resume a close application to study, after a plan laid down by duke Ernest, and rigidly adhered to by the prince. So assiduous was he, that at the age of seventeen he passed, with honour to himself, an examination which admitted him into the University of Bonn, whither he repaired to complete his education."—*Country and Kindred*, p. 87.

"Prince Albert paid a second visit to this country in 1838, when he came hither with his father to witness the ceremony of the coronation. None of the guests with whom the palace was filled on that joyous occasion lingered so long as their Serene Highnesses; and the affability of their manners endeared them to all who had the happiness of making their acquaintance."—p. 92.

At the time of the marriage of Prince Albert's uncle, Leopold, with the Princess Charlotte of Wales, Mr. Shoberl

published *An Historical Account of the House of Saxony*. In the present volume he has combined the information given in that work with an account of such changes as have since occurred in the family. The anonymous work is now compiled from various sources of information: it condenses much of the matter given by Mr. Shoberl, and incorporates with it many entertaining particulars relating to Germany and its people. We can cheerfully recommend both works: a student in history will prefer Mr. Shoberl's, and general readers will be most pleased with the other publication. The former is adorned with a good engraved portrait of the prince, and the latter with fifteen wood-cuts, illustrative of persons and places connected with the subject.

BRIEF NOTICES.

The Life and Opinions of the Rev. W. Milne, D.D., Missionary to China, illustrated by Biographical Annals of Asiatic Missions, from Primitive to Protestant Times; intended as a Guide to Missionary Spirit. By ROBERT PHILIP, *Author of the Life and Times of Bunyan and Whitefield; the Experimental Guides*, &c. London: Post 8vo. pp. 488. Price 7s. 6d. cloth.

THE name of Dr. Milne is familiar to all who are conversant with modern missions. From this volume they will learn that he was born in Aberdeenshire in 1785; that in his youth he was immoral; that after his conversion he was educated for missionary work at Gosport; and that having been selected for China by his tutor, he arrived with his wife at Macao in July 1813. In 1815, it was deemed advisable that he should reside in Malacca; and there, principally, he spent the remainder of his days, writing, translating, printing, and seeking in various ways to promote the spiritual welfare of the millions of China. He died in the thirty-eighth year of his age, June 2, 1822. His biographer ascribes to him the honour of being "the first writer who denounced the Opium Trade as the curse of China, and the disgrace of the East India Company." Mr. Philip, and Mr. Milne were friends in early life, and the warmth of personal attachment imparts additional attraction to the volume, the spirit and tendency of which will secure general approval. Mr. Philip's manner as a biographer is very discursive; but the information which he has thrown into the work respecting subjects connected with Dr. Milne's *Life and Opinions* is valuable.

Lectures on Biblical Criticism, exhibiting a Systematic View of that Science. By SAMUEL DAVIDSON, LL.D. *Professor of Biblical Literature, in the Royal Academical Institution, Belfast.* Edinburgh: 8vo. pp. 411. Price 14s. cloth.

AFTER waiting some months for an opportunity to commend this work to the attention of our readers in a manner commensurate with its intrinsic value, we are compelled, very reluctantly, to dispose of it in a few sentences. The author tells us that "Dissatisfied with the books to which there is easy access, and not inclined to point, without admonition, even the more inquiring students of theology, to German productions that contain much obnoxious matter, he formed the purpose of publishing such a course of Lectures as would embrace all the topics pertaining to Biblical Criticism." In doing this he has performed a service of great value to those who are engaged in the critical investigation of the holy records. The topics principally discussed are Ancient manuscripts of Scripture—Ancient versions—Quotations from ancient writers—Disputed portions of the New Testament—Causes of the various readings—History of the text of each Testament—Divisions and marks of distinction in the originals—the Nature of the Hebrew language—the Hebrew characters—the language of the New Testament—the Greek article—the original language of the Gospel by Matthew. These are subjects which all who desire to be masters of the external evidences of Christianity, or skilful interpreters of the inspired oracles, should diligently study; and in doing so they may derive important assistance from this learned and judicious compendium.

A Greek and English Lexicon to the New Testament: especially adapted to the use of Colleges and Schools; but also intended as a convenient manual for Students in Divinity, and Theological Readers in General. By the Rev. S. T. BLOOMFIELD, D.D., F.S.A. of Sidney College, Cambridge, Editor of the *Greek Testament with English Notes*, &c. London: 1840. Foolscap 8vo. pp. 479. Price 9s. cloth.

AVAILING himself of the aid of those learned Germans who during the last forty years have devoted themselves successfully to the verbal criticism of the New Testament, and taking Dr. Robinson's Lexicon especially as a basis for his own, Dr. Bloomfield has produced a volume which will meet the wants of a very large class of biblical students. He has compressed into a comparatively small compass the etymology of each word, its primary signification, and different senses, elucidating them by reference to the Septuagint, the Apocrypha, Josephus, Philo, and the Greek Classical writers; and by abstaining from the attempt to make the work serve the purpose of a Concordance, by omitting all proper names, and by carefully excluding irrelevant matter he has enabled his publishers to furnish in small, clear type, a comprehensive Manual of New Testament Lexicography, at a very low price. Some original illustrations derived from the author's own researches are interwoven with those of his predecessors, rendering it, as he observes, "an independent, though not entirely original, performance."

Prospectus and Specimen of a new and important edition of the New Testament Scriptures, entitled The English Hexapla. Bagster, Pater-noster Row.

WE are delighted with a prospect which this sheet affords of a publication which we have long thought very desirable. It will present to the eye at one view in the opening of a quarto volume, the Greek text of Scholz, in a new and very bold type, and the most valuable of the old English versions, viz., Wyclif's, Tyndale's, Crammer's, the Genevan, the Rhemish, and King James's, in parallel columns. It is to be published in ten parts, the price of each of which will be four shillings. We hope that the list of subscribers will be rapidly enlarged. Mr. Bagster observes justly, "Readers in general of the Word of God, are little aware of the treasures of illustration which are unfolded by the varied expression of the same truth by the different translators; and in addition to the mutual illustration, afforded by parallel versions in the same language, their substantial accordance in sense, while varying in phraseology, tends to strengthen the confidence of the English reader in the competency and fidelity of these concurrent witnesses to the true import of the Inspired Originals."

The Colonial Magazine, and Commercial-Maritime Journal. Edited by ROBERT MONTGOMERY MARTIN, Esq., Author of "*The History of the British Colonies*," &c. No. II. London: 8vo.

THE principal essays in this number are on Colonies in their Political and Commercial Relations to the Parent State—Advice and Information for Emigrants of the First Class—Colonial Banking, with the plan of a projected Bank of Asia—The Maritime Resources of France and the United States of America—

Martinique—The Resources of Upper Canada, and the value of that Province to England—China—Assam Tea—State of Religion in the British Colonies. In this last article the editor endeavours to show, that "The Protestants of England, Ireland, and Scotland, ought to unite as one person, to enforce, if it be necessary, the formation and maintenance of an established church in each of our colonies." He announces his intention to examine calmly, in his ensuing number, "the state of affairs in Jamaica, not only with reference to past events, but with a view to draw attention to that important portion of the British empire." The articles generally evince a liberal and enlightened spirit, and a desire to promote the best interests of the human family. It will be a work of no small difficulty to make a publication conducted in this spirit acceptable to some influential classes of colonial proprietors and merchants; but, if we may judge from the two numbers which have appeared, the editor's intentions are good. His knowledge of colonial affairs is certainly extensive.

RECENT PUBLICATIONS Approved.

The Fountain of Life, or the Union between Christ and Believers. By the Rev. THOMAS JONES, of Cretton. Second Edition. London: 12mo. pp. 283. Price 3s. 6d.

The Pictorial History of Palestine. By the Editor of "*The Pictorial Bible*," Part VIII. London: imperial 8vo. Price 2s. 6d.

The Union Harmonist, a Selection of Sacred Music, consisting of original and standard pieces, anthems, &c., suitable for use in Sunday-schools, Congregations, and Musical Societies. Arranged by Mr. T. CLARK, Canterbury. Part II. London: (Sunday School Union.) Price 1s.

The True Ministry. The Ministers of the Established Church not the only true Ministers of Christ; nor the Church of England the only sure road to Heaven. By the Rev. T. ANTHONY. Third thousand. London: 12mo. pp. 24. Price 3d.

Ward's Library. Christian Moderation. In two books. By JOSEPH HALL, D.D., Bishop of Exeter. Reprinted from the edition of 1640. London: 8vo. pp. 45. Price 1s.

The Evening Treasury. A Golden Treasury for the Children of God whose treasure is in heaven; consisting of select Texts of the Bible, with practical observations in prose and verse for every evening in the year. By C. H. V. BOGATZKY. A new edition, revised and corrected, with a life of the Author by the Rev. C. F. Steinkopff, M.A., one of the Secretaries of the British and Foreign Bible Society. London: 32mo. pp. 356.

Hints on Self-Education; a Lecture read before the Members of the Sunday School Union Library, on Thursday, the 11th of April, 1839. By DANIEL BENHAM. London: (Sunday-School Union) small, pp. 104.

The Christian Triumphant in Death. A Sermon occasioned by the decease of Mr. David Nasmith, Founder of City Missions; and honorary Secretary of the "British and Foreign Mission." Delivered in Union Chapel, Islington, on Lord's day, Dec. 1, 1839, by T. LEWIS. Published by request, for the benefit of the widow and five fatherless children. London: 8vo. pp. 40.

Tracts for the People on the principal subjects of controversy between the Roman Catholics and Protestants. By the Rev. MARK BUTLER, No. 2. London: 12mo. pp. 52. Price 4d.

INTELLIGENCE.

EAST INDIES.

BIBLICAL TRANSLATIONS.

The following paragraphs are extracted from a letter from the Rev. James Thomas to the Rev. J. H. Hinton, dated Calcutta, Sept. 11, 1839.

At the suggestion of my esteemed brother Yates, I take the liberty of sending you a copy of several editions of the sacred scriptures which have recently left the press. You will perceive that, though unaided by the British and Foreign Bible Society, we have been enabled to bring to a completion several important versions of the divine word in the languages of this country. America has done nobly, and we hope our friends there will continue to render us the requisite assistance to enable us to carry on and complete the works in hand, or contemplated. But why should not English Baptists do more than they have hitherto attempted? Separate effort is what we desire to hear of, and no more time should be spent in fruitless appeals. We have highly appreciated your motives and your exertions to bring the British and Foreign Bible Society to render the aid which ought to have been offered rather than solicited. Your efforts have not succeeded in the way intended and desired; may you not now adopt another course, and devise some plan to bring our denomination and others willing to assist to act in this matter? I do hope that something worthy the cause will yet be attempted; and I have much confidence in the wisdom and ardour of yourself and other friends of the Bible. Could not something be done to replenish our translation fund? If £1000 a year could be raised it would be a great improvement on past years, and cause many hearts to rejoice.

As you will like to know what has been done, I will as briefly as possible enumerate the several impressions which have left the press; naming also what are still in hand. At the time our esteemed brother W. H. Pearce embarked for England, the second edition of the Bengali Testament was nearly completed; of this 500 copies were printed, beside single gospels, and exclusive of what were printed for the Calcutta Bible Society. What were then printed, added to previous editions, made a total of 41,610 volumes. Since then we have printed in

Bengali, New Testament, 3rd edit.	1500
— Gospels and Acts together	500
— Single Gospels & Acts, total	20,000
— Gospels and Acts together, 4th edit.	2,000

— New Testament, 4th edit. (nearly done)	3,000	35,000
Hindustani, New Test. with refs.	1,000	
— Ditto, smaller	500	
— Gospels and Acts together	530	
— Single Gospels	9,000	
— New edit. Matt. and Mark	8,000	19,030
Sanskrit Psalms	2,500	
— Matthew and Mark	6,000	8,500
— Luke is in the Press. The edition of the entire Test. will be 1000, beside 500 of Gospels & Acts together.		
Armenian Test. nearly complete	600	104,740

Thus upwards of 100,000 portions of the sacred word, consisting of Psalms, single Gospels, Gospels and Acts together, or entire Testaments, have already passed through the press, or will have left it long before this letter can reach England. These 100,000 portions of the word of God, translated into the languages of India is the contribution of the Baptists towards enlightening the heathen world; but the Baptists can and must do much more than this.

WEST INDIES.

HAITI.

To all who are anxious for the extension of the Redeemer's kingdom, but especially to those who have taken a lively interest in the welfare of the negro race, the island of Haiti, or Hayti, formerly called Hispaniola, and San Domingo, presents an inviting aspect as a field of waste land, which needs the labour of the husbandman. Mr. Clarke, of Jericho in Jamaica, now in this country, has forwarded to us some observations on this subject, together with a letter to himself from Mr. Wheeler, agent of the British and Foreign Bible Society; to both of which we have pleasure in directing the attention of our readers. We give first the introductory remarks of Mr. Clarke:

The island of Haiti extends from about lat. 17° 35' to lat. 20° north; and from long. 68° to long. 74° 35' west of London; is 390 miles in length from east to west; and 140 miles in its broadest part, from north to south, containing 25,000 square miles; with a population of 850,000, or perhaps 1,000,000 of inhabitants. In point of size it ranks next to Cuba, and is about four times as large as Jamaica, from which it is distant about ninety miles. Ireland gives the best idea of the size of Haiti, as

it exceeds the favourite isle of Columbus only 1,798 square miles. The number of inhabitants exceeds the number of white, coloured, and black, in the eighteen islands of the west belonging to Great Britain—they being reckoned at 810,623, and is probably very little short of the *entire* population of the British West Indies, Demarara, Honduras, Mauritius, and the Cape of Good Hope, which is given at 1,101,173.

The products of the republic of Haiti are, coffee, cotton, mahogany, logwood, gayac, ox hides, ox horns, cacao, tobacco, and salt; and those imported into France, in 1831, exceeded in value the imports from Sweden, Denmark, Holland, Portugal, Austria, or China. See "Jeremie's Essays," page 446. According to the reports laid before "Congress" in 1835, the exports to Haiti amounted to 1,815,812 dollars, and the imports from that island to 2,347,556 dollars.

In 1836, there were in the city of Port au Prince fifteen male and female schools, a Lancasterian school, a medical school, with a good faculty, and a national college, in which the sciences, languages, drawing, music, &c., were taught.

To the fearful acts of vengeance which took place when the attempt was made to replace the shackles of slavery upon the free men of St. Domingo, we need not refer, further than to utter the feeling of regret that Britain should have dipped her hands in their blood. May she now consider the state of that interesting people, and seek to make reparation, by sending the gospel of peace to the injured and long-despised sons of Hispaniola.

The following is Mr. Wheeler's letter to Mr. Clarke:—

St. Mary's, Jamaica, Nov. 27, 1839.

My dear Sir,—

Our much esteemed friend, Mr. Phillippo, has informed me that you have written to him, and requested him to communicate to me your wishes respecting information as to the moral state of Haiti, and the practicability of establishing a mission there, with a view to communicate a knowledge of true Christianity among that very interesting people. I believe you are aware that I have twice visited that island, in 1836 and 1838. My first visit was to Jacmel, and the only journey I took was from that place to Port au Prince. In the first named town I remained for several weeks; in the last, about eleven days. This visit was exclusively, of course, among the French population. The last visit was of a more extended duration, and was commenced at the city of St. Domingo, from which place I took two journies westward, one about twenty-five miles distance to the town of San Christopher, and another to Bani and Agua,

the last place about 104 miles from the city. I then went westward, visiting several towns and villages; the principal of which were Seibo and Hygieve; the last famed for Romish imposture, and bringing no small gain to interested persons by the resort of pilgrims and devotees. In the last named visit, going and returning by different routes, and branching off occasionally, I travelled not less than 300 miles. There is a large town at the east end of the island, named Samana, which I was not able to visit; but the ground there is occupied by the Wesleyan missionaries.

I finally left the city, and crossed the island to the north side, visiting several towns and villages on my way. Isabella, Montepaat, Buyagna, Cotuy, Moca, Macoans, La Vega, St. Yago, a large inland town, Altamira, and Porto. Plaat, a large and flourishing seaport town. I then took a circuitous route to Laxavon, or Dajabon, the last Spanish town on that side. I entered the French part, after crossing the river Massaca, at Ornaminthe, and went through Fort Liberté, formerly Fort Louis, and as far westward as Cape Haytien, where the English steam-boat stops. From the Cape I visited several towns round—Aux Cap, Plain du nord, Grand Riviere, Dondon, Sans Souci, and finally embarked in the steam-boat from the Cape to Jamaica. I landed at St. Domingo on the 31st of May, 1838, and left on the 25th of November following, having travelled upwards of 1000 miles on this island.

With respect to any works containing information on the present state of religion in Haiti, I know of none. The letters of Mr. Tindal, as published by the Wesleyan Missionary Society, in their notices, afford the best information I know of. I believe he is now in England, like yourself, seeking renovated health. I am happy to say that I found in him a friend and brother, and a liberal-minded excellent christian; and in my journeys from the Cape he accompanied me.

I believe there are one or two coloured priests, but no black ones. Those whose acquaintance I made were some creole whites, and from Porto Rico, and I believe Cuba. The laws respecting religion are, "That the religion of the state is the Roman Catholic," but the intercourse with Rome is of the most limited nature; and I do not apprehend the pope has any power or control over the appointment of ecclesiastics; nor is there a bishop now in the island. Monasteries, convents, Jesuits' institutions, have been suppressed. The American emigrants profess to be Baptists and Wesleyans; and are at full liberty to exercise their own mode of worship. The Wesleyan Society has a mission at Port au Prince, in connexion with M. St. Denis Banduy, a

native of colour, and who has, I believe, been very useful and acceptable. One at Cape Haytien, at present, I believe, unoccupied in consequence of Mr. Tindal's illness. One at Port au Plat, and one at Samana. Excepting by Mr. St. Denis Banduy very little has been done, I fear, in preaching to the native French; and nothing to the Spaniards. When I was in Port au Prince there was a coloured person named Munroe, from America (a Baptist), who preached in English. Excepting in one instance, which you will find in Mr. Tindal's journal (before referred to) every protection has been afforded by the authorities.

I have used the terms *French*, and *Spaniards*, for, although the whole island is now under one government, still the distinction is complete, in manner, habit, and language. The French have, I suppose, five-sixths of the population—the Spaniards five-sixths of the soil. I believe Mr. Hill is fully borne out in his assertion, "The French are Romanists because it suits all the vices—the Spaniards because it is the only religion they know." The French have all the disadvantages of a sugar-growing slave population emancipated without instruction, and under circumstances which, I believe, would have reduced any other class of people than negroes to the nearest approach to demonism human nature is capable of. To my mind it is perfectly marvellous that they are not tenfold worse than they are. The Spaniards were never extensive slaveholders; and their occupation is grazing and agriculture, for the most part. I always found them sedate, courteous, and *very* hospitable. A very considerable proportion are able to read, and anxious to procure books of a religious tendency. I was always received by them not only with a kindness and urbanity, which seems part of their nature, but, I believe, with genuine respect for my work's sake; and my memory loves to trace with gratitude the innumerable instances of kindness I received from them; while I cannot call to mind one act of rudeness or incivility, although I was unarmed, and a stranger, and often in the wildest scenes, and altogether committed to their protection and guidance.

One priest only publicly opposed me; while I could name *four* who publicly recommended the Scriptures to their flocks; and as many more who took an active interest in urging the people to buy them, and religious publications I had with me. Of one I hope I could say he was not far from the kingdom of heaven. They nearly all purchased themselves some of every kind, and particularly volumes of sermons. I often hoped and prayed that God would open their eyes—in such an event there are

few external hindrances to very extended usefulness.

There are difficulties, doubtless, in the way of commencing a mission among them; but I believe far greater were encountered on the first commencement here. It would be a work of faith as well as a labour of love. A footing might in all probability be gained at first among the American emigrants; but I fear there is little real religion among them; and many of very depraved morals. *But that would not be a mission to the people.* The Spanish language would, I think, be readily acquired; and to do good it ought to be carefully and diligently studied. Of all places, it would require wisdom and harmlessness combined. The government, the priests, the people, might be peculiarly excited at any thing like the appearance of innovation. Some time ought to be spent in learning the habits, the feelings, the character, and the institutions of the people, as well as in acquiring their confidence and respect. An Englishman should try to be *of* the people as much as possible. Of all things they cannot brook contempt, or superiority assumed over them. Many differences of food, and hours, and especially in connexion with servants, would be experienced. I am aware these are trifles which have led some to stumble, and impaired, if not destroyed, their usefulness. English feeling would revolt from continual military interference; and especially in a land professedly democratical in all its institutions: but there must be no sort of interference—an imprudent word might destroy every thing; and checks, even the most arbitrary, may be expected occasionally from the governing authorities. Popery, however subdued, or plausible, has ever in it the sleepless spirit of antichrist, and may be roused into unwonted energy under very unexpected circumstances; and the depravity of the human heart is the same at the root everywhere. Yet, worldly men make sacrifices, and endure privations, for worldly and wicked objects which ought to shame many who profess better principles. Alas! we are too unwilling to bear hardness as soldiers of Christ. Bad men often maintain cheerfulness amidst privations—f forbearance amidst injuries, and perseverance under difficulties, which shame some of us who profess to seek an eternal reward. I would not have a person of doubtful piety or hot-spur zeal go to Haiti as a missionary; and self-denying, humble, patient men, are not easily procured. Yet my heart's desire and prayer to God is, that such may be raised up, and sent—apt to teach, yet patient towards all men—willing to sow in tears, and wait God's time for the harvest; and not

repining, even if despised and rejected of men; habitually, hourly, momentarily, waiting upon God for wisdom, guidance, and help.

In the order of means I am inclined to think that schools, and especially for the very young, are of great importance. When I was in Jacmel in 1836, could I have established infant schools I should have had the countenance not only of the priests, but was offered the greatest degree of encouragement from all classes of the people. I received at that time a sum equal to £30. sterling, for the Bible Society, as free donations. I fear that the circumstances of the people of that place are much worse than they were.

I suppose the entire population of the island may be taken at 850,000; and I know of but one missionary who is able to preach to them in their own tongue. It should be taken into consideration that the degraded state of Haiti lies, to some extent, at the door of England. Unsuccessful as our troops were, and murderous as were the consequences to themselves, yet they crippled the power, and destroyed the influence of one who, perhaps, presented as noble a specimen of human nature as ever fought for the liberties of a people. It is worse than vain to repine at what God permitted to be done; but I doubt if all the evils connected with the English slave colonies were not surpassed by those inflicted on Haiti by that wicked jealousy of the advancing liberties of a people, which governed the British Government in their war with *Toussaint L'Ouverture*. But the end is not yet; bad as were the means, unholy as was the policy, yet, I trust all will ultimately be overruled for good to the inhabitants of Haiti. Reviled, calumniated, and cut off from intercourse with other nations, under all circumstances they have displayed firmness and resolution: and in spite of all assertions to the contrary, I will say, showed to all who are willing to see it, that the negro is capable of self-government, and can maintain a natural dignity, and natural rights; a self-maintenance, in spite of a concurrence of events, calculated to destroy any other class of people. With the recollection of wrongs the most atrocious, with injuries which would have called out the direst spirit of revenge, and in the possession of no religious checks—their own too sad catalogue of barbarities never reached to one-tenth of those of their foes; and though the sordid spirit of planterism may deplore the deficiency of sugar and rum, yet, I believe, at no period since they established their claim to be treated as men, would the sum of their happiness be found inferior to the poor slaves of the Spanish or French colonies. Worldly men may fancy if they will, that custom-

house returns are the gage of prosperity; but no man of any feeling will think so. When he finds in opposition to hogsheads, puncheons, and tierces, a decreasing population, fast running to annihilation, and aided on in this dreadful race by the cat, the ebony, the collar, and the bilboes: and a Christian will think still more seriously of those awful evils which you too well know to be inseparably connected with slavery, and which, under a professed Protestant government, were too bad to name, and are, if possible, still less restrained where popery holds an uncontrolled dominion.

I am seriously planning the publishing some letters I wrote from the island during my visit, and probably some from Caraccas. I hope our friend Mr. Hill* will supply a volume of interesting matter relative to the mere scientific details; and thus conjointly, produce a work which will interest English readers.

I am glad to hear of your safe arrival in your father-land; and I hope to hear more of your welfare, and entire restoration to health.

Believe me, my dear sir,

Yours very truly,

J. WHEELER.

To the Rev. J. Clarke.

CANADA.

BAPTIST COLONIAL MISSIONARY SOCIETY.

The second Anniversary was held Feb. 12, 1840, at Trinity Chapel, Southwark. Rev. J. Edwards, of Clapham, in the chair. The Resolutions were moved and seconded by Rev. J. Dyer, J. Edwards, of Canada, B. Lewis, J. Aldis, J. Rothery, and E. Davies, J. Hanson, Esq., and J. Neath, Esq. Rev. E. Steane closed the meeting by prayer.

The Report was very encouraging; we give the following extract:

“Three years ago when the Society was formed there were but three Baptist ministers in Lower Canada, there are now seven or eight, all labouring with diligence and success. During the past year one of our missionaries received fifty seals to his ministry. He baptized twenty-five persons in one place, and at one time, and then formed them into a Christian church. Three years ago there was no Theological Institution in Canada; if a young man felt his need of preparatory instruction for the work of an evangelist or pastor, he must go to the United States, and many influences

* Richard Hill, Esq., Governor's Secretary in the Special Justice's department, Spanish Town, Jamaica. This gentleman spent a considerable time in travelling to Haiti a few years ago. His letters appeared in various periodicals.

combined to keep him there, when his studies were finished. Many promising young men have thus been lost to Canada: but now there is an Institution for their benefit at Montreal. It is in a flourishing state—it began in September 1838 with but two students; there are now eleven. The President, Dr. Davies, speaks of them all in kind and encouraging language. Three years ago Montreal was the only large town in Canada in which there was a Baptist church: Toronto and Kingston now call loudly for ministers, saying, only send them, we will support them. Your Society has, under God, been mainly instrumental in producing these great improvements—improvements be it remembered, which have been brought about in the midst of circumstances of unwonted peril and confusion. What may not be hoped for now peace is restored, and when the flattering prospects of the Canadas in their civil and commercial interests are actually realized.”

The expenditure for the year has been £271 13s. 8d. The Treasurer is in advance £32 2s. 7d.

The following donations of £5. and upwards have been received very recently. Some of these acceptable aids have resulted from the personal application of the Rev. E. Steane, by whose kind services the Committee have been much assisted and encouraged.

	£	s.	d.
W. B. Gurney, Esq.,	20	0	0
W. Blackman, Esq., Wandsworth	10	0	0
H. Kelsall, Esq., Rochdale	10	0	0
G. Forster, Esq., Sabden	10	0	0
A Friend by T. Bickham, Esq., (for Missionaries in Canada.....)	10	0	0
Miss Davey, Norwich	5	0	0
Second Donation	5	0	0
J. Coward, Esq., Liverpool	5	0	0
W. L. Smith, Esq.,	5	0	0
Rev. J. Russell, Melksham	5	0	0
W. Thoms, Esq., R.N.	5	0	0

Rev. J. Edwards, of Canada, is now seeking to increase the list of Subscribers—the kind aid of all to whom he may apply is affectionately and earnestly solicited.

EUROPEAN CONTINENT.

FRANCE AND SWITZERLAND.

The reader is indebted to the Rev. Dr. Cox for the following interesting account of the progress of religion in France and Switzerland, which a friend of his who has lately visited those countries communicated to him in a letter with which he has favoured us.

“You recently told me that a friend had applied to you for information respecting the present state of religion on the continent; and it has since occurred to me that if I furnished you with the results of my observation and inquiries during my recent

visit to France and Switzerland, it might be interesting to the gentleman in question, and others, if you choose to give it greater publicity, by sending to the Baptist Magazine.

Our first sabbath was spent at Paris, where the general aspect of the people indicated that pleasure and gain were the objects of their worship; and though this is, alas, the case with an overwhelming majority, yet there are very gratifying proofs that a sacred leaven is operating and diffusing itself, though it has not sufficient power to be visible on the surface of society. In some streets many shops were shut, in others every one open, and, though I could not form an accurate opinion of the relative proportions, yet it appeared to me that in the streets we generally passed through, there might be one in fifty shut. As nearly as we could ascertain, there are ten preachers of the gospel in French, every sabbath in this vast city, whose population is 800,000!! M. Frederick Mònod, and another evangelical minister, preach in turn in the Protestant national churches, with their socinian or neological fellow-pastors. At the Tait-Bout chapel, with which Mr. Wilks is connected, M. Grand-Pierre, and another superior preacher conduct the French service. In this congregation are many persons of rank, wealth, and eminent piety, who devote themselves to the promotion of the cause of Christ throughout France, besides the support of their own ministers and schools in Paris. They are separated from the national church, but do not adopt any regular form of government. All their affairs are managed by a committee, and the communion is open to any one who chooses to unite in it, without examination into character. The late Duchess de Broglie was a member of this Society. In the Rue St. Anne is a small Swiss dissenting church, where the Rev. Mr. Sheldon, an American Baptist minister, preaches in English every sabbath afternoon. He has baptized some converts in a fountain of a garden in the Champs Elisées. This gentleman superintends a few missionaries, supported in France by the American Baptists, and appears to be a very devoted and useful missionary himself. The Wesleyans have two places of worship—a good sized chapel, and a large room, the latter in the house occupied by their active superintendant Rev. W. Toaze, in the Rue Royale. Their Society increases, and they have established sabbath schools in connexion with both their places of worship. English Episcopalian worship is also conducted by a pious clergyman, in a chapel in the Champs Elisées. Some years since, and chiefly, I believe, through the efforts of Mr. Wilks, to whose persevering zeal France is deeply indebted, the Société Evangelique, or French Home Mission, was established

at Paris, and has been greatly blessed in diffusing the gospel in various parts of France. More than forty evangelists are employed by this Society, besides colporteurs. With regard to minor differences of opinion in the agents employed, there is much liberality; churchmen and dissenters, baptists and pædobaptists being indiscriminately received. Originally they were not permitted to form churches or administer the ordinances, but simply to preach the gospel, as long as they continued in connexion with this Society; but I understood that this regulation had lately been in many cases relinquished. M. Lorriaux, formerly an agent of the Baptist Continental Society, is now labouring under the auspices of the Société Evangelique, at Havre. There is a happy increase of pious ministers in the Protestant national church; about half are now supposed to be of this character, and there is great reason to hope the proportion will be greater among the rising ministry, who at the college of Montauban enjoy the instruction of several professors distinguished for evangelical sentiment, as well as for talent.

The continually increasing circulation of the valuable publications of the Paris Tract Society, is another happy omen for France. I was particularly gratified to observe what a large number of the Christian Almanac had been circulated the past year. Through this little publication, admirably compiled on the plan of that published in England by our Tract Society, a great amount of important religious truth will be disseminated in the remote rural districts of the country. The labours of the colporteurs in diffusing the publications of this Society with the sacred scriptures, are invaluable, both as pioneers and auxiliaries to the preaching of the gospel. In a highly civilized country like France, and where, from the progress of education by government and other schools, the number of readers is rapidly increasing—literature will form a very important means of promoting religion; it is therefore a peculiarly gratifying circumstance that some Christian writers are appearing in that country chiefly among the Protestant ministers, whose talents are devoted to the preparation of small popular works adapted to the sceptical and inquisitive state of the public mind. There is also a female writer, Mademoiselle Chamboud, who has a happy talent for the instruction of children, and whose useful and pious little work, "Magazin des Enfants," sold also in this country, would be an excellent substitute for the juvenile French works now used in our schools. Two valuable religious periodicals are also published at Paris, "Archives du Christianisme," and "Le Semeur." The latter is a review con-

ducted on Christian principles, by the most distinguished writers of France and Switzerland. Still, however, with these native works, and many translations from our own, there is abundant room and necessity for more literature of a moral and religious character, especially for the young; and English authors of such works, who can afford the expense of a French translation, might by this means contribute materially to the progress of truth on the continent.

The state of the public mind, and the degree of religious freedom enjoyed, renders France a field ripe for the harvest. The authorities are generally in favour, and often desirous of the establishment of Protestant worship in their localities; and, excepting from the priests, or the rabble excited by them, little opposition is experienced. How much the public mind is interested in the present opposition to catholic principles, is apparent, from this fact, that when the Archbishop of Toulouse lately attacked the protestants in a charge to his clergy, and a spirited answer to it was immediately published, an edition of the latter consisting of several thousand copies was sold in two or three days.

All these cheering facts prove that the evangelization of France is making progress; yet when we compare the small amount of means employed, with the wide extent of country to be enlightened, it is evident that progress must be very slow. What are a hundred, or perhaps a few more preachers for the millions of France! and when we consider the facilities existing for the diffusion of the truth in this semi-heathen and infidel country, do not the voices of souls perishing at our very door call upon us with loud and irresistible power to give them more aid? It appears to me that the merely nominal Christian civilized countries of Europe present a claim upon our missionary zeal, to which we have yet but faintly responded. It is quite true that in pagan lands the darkness is more intense, the destitution more unmitigated; yet, in expending our efforts so as to produce the greatest effect, would not a comparatively small amount of funds and labour bestowed upon the former countries, bring forth such rapid and abundant increase, as really to accelerate the conversion of the world? As soon as converts are made there, they are agents well prepared to extend the work in foreign lands; and it is surely bad economy in religious, as it would be in natural cultivation, to neglect that soil from whose riches seed enough might be soon obtained to sow the more barren and difficult parts. England indeed does not neglect the continent, yet less effort appears to me to be made than the importance of that field demands; and at present the two English societies

who aid in its cultivation, are chiefly supported by pious episcopalians. I rejoice that you have given your sanction to the case of Auxerre, a place in which I feel deeply interested; and as our denomination does not as a body support any society for the continent, I trust they will be disposed to assist liberally in the important object thus presented to their attention. If one active missionary could be placed in every such large provincial town in France, we might hope for the speedy evangelization of that country, but I fear this is a distant expectation. English Christians intending to reside a short time there, might materially aid the infant causes already planted, if they would choose an abode near. The influence and assistance of one zealous family would be invaluable in such situations; and while seeking health, or studying economy, they might confer inestimable benefits upon the population around them, and sustain a solitary evangelist ready to sink beneath his oppressive labours. If, however, all Christian travellers cannot fix their residence in one spot, all may render, as many already do, their journey subservient to the promotion of the gospel, which should ever be supreme in their plans, both by circulating abundantly on their route bibles and tracts, which are everywhere gladly received, and holding some intercourse with the ministers stationed in their way. The localities already supplied with evangelical labourers may be learnt at Paris, from the reports of the Sociétés Evangeliques of France and Geneva, and from the ministers of the different denominations settled at Paris. Christians travelling in a private carriage may find it far more profitable to diverge from their course in search of occasions of usefulness, than in search of the picturesque, while the former may often conduce to the latter. There are private Christians scattered over France, to become acquainted with whom is well worth an extra effort, who, with primitive courage and self-consecration are devoting their time and property to the salvation of their countrymen; and we heard of a few young men of family and talent, declining a connexion with the national church from conscientious motives, who, in thus trusting to the small pitance which the dissenting ministry in that country can furnish, evince a disinterestedness of principle, and strong faith, worthy of all honour.

The influence of Protestantism, and of piety, in promoting the external observance of the Lord's day was visible at Geneva to a degree that revived our sabbath *home* feelings, though the comparison was much in favour of England. That beautiful city may justly be called the religious metropolis of the continent, the centre of a widely

extended sphere of operations. The Geneva "Société Evangelique," well known in this country, exhibits the characteristic energy and enterprise of this little republic. It is chiefly conducted by the members of the Oratoire, a large, wealthy, and pious congregation, who are dissenters in practice, and as it regards a large majority in principle, so far as the separation of church and state is concerned. Their constitution is not, however, conformed to that of our churches. Their affairs are managed by a committee chosen by the subscribers; and the communion is open to all persons of respectable character who wish to unite. They have four preachers, of very superior talents, two of whom are known by their writings in this country, M. Mèrle D'Aubigny, and M. Goussén. All these ministers are likewise professors in the Theological College, where young men of piety, and suitable abilities, are received, without any distinction of sect or party. There is also a large congregational church of about 400 members, called from its location the Bourg de Four, whose origin dates with the very commencement of the revival in Switzerland, but it is only recently they have been able to raise means to build a chapel. They have three valuable ministers, all of whom, I think, were seceders from the established church. Christian character is the only requisite to admission, and their government and discipline is closely assimilated to that of Baptist and Independent churches among us, perhaps in some respects approximating more closely to the primitive model. A union has recently been proposed between this church and Dr. Malan's, though this will not perhaps be easily realised. There is, however, between all these Christian societies the same social and public intercourse as between different dissenting congregations in England. I was agreeably surprised, as perhaps some of my readers will be, to find there were between forty and fifty dissenting churches in the various cantons of Switzerland, and the north of France, including one in the Valleys of Piedmont. The largest of these, which is at Geneva, I have just spoken of, and in this and the adjoining canton de Vaud—the two most enlightened and pious sections of the republic—these churches are the most numerous, while some are to be found in nearly all the Protestant cantons. Several of their ministers were formerly clergymen of the National Church, either separating from conviction, or driven out by persecution. Composed chiefly of persons from the middle and lower classes, one congregation only beside that at Geneva had built a chapel, their meetings being generally held in large rooms. In general, the only test of admission is a credible profession of faith;

immersion of adults, or sprinkling of infants being both tolerated, and administered privately in the presence of such members of the church as may choose to attend. In a few churches, Christians of the National Church are not admitted to communion—the reaction probably of recent persecution; but this want of charity is discountenanced by the most intelligent and pious members. They are very decided calvinists, but by no means neglect the practical doctrines in their public instructions; and the standard of personal piety is high. Their chief defect appeared to me a too exclusive regard to the edification of Christians, and neglect of powerful appeals to the unconverted. They are however by no means indifferent to the diffusion of the gospel in their own country and in France, and out of their poverty support evangelists and colporteurs, the deputies of the associated churches, who meet half-yearly, forming a committee for this purpose. In most of these churches, besides the pastor, or as they frequently designate him, the president of the church, two or more gifted brethren are chosen as elders to assist him in spiritual duties, and in the meetings of the church any individual is at liberty to exhort. The Baptists among them are exposed to severe oppression, arising out of the law of registration in the several cantons. Registration which is among them confided to the clergy, takes place when a child is baptized; and as it is the proof of citizenship in the canton, the government, when a man does not reside in his own, has the power of banishing him if he refuses to baptize his child; and if the parent live in his own canton his child may be taken from him and sprinkled by force. The former, if not the latter also, of these oppressive acts, was inflicted just before my visit to Switzerland, on M. Wild, a very zealous and devoted evangelist in the canton of Berne.

Evangelical sentiments have made great progress in the National Protestant Church of Switzerland, especially in the canton de Vaud, where it is calculated that nearly two thirds of the clergy are pious men, and they display more zeal and liberality than can, I think, be found in any other established church. Some of their societies employ dissenters as colporteurs, and I was three times present at united prayer meetings held by them and their separated brethren; and at one of the anniversaries of their religious societies, among the new measures advocated, was out of door preaching. They are also earnestly desirous of reform in the church; and at the time of my leaving the country, a bill, prepared by a joint commission of legislators and ministers, was under the consideration of the diet, which, if carried, will render it a sort of republican

church—all power being primarily derived from the votes of the male communicants in each parish. Whether this change be effected or not, it appears probable both from the free political institutions of this canton, and the temper of the Established Church, that the inevitable consummation of religious reform by a severance from its corrupt state alliance, will first be attained in this little state. In almost every large town in the canton the pious church people have a voluntary chapel called an Oratoire, to which they appoint a minister, and thus always secure for themselves evangelical preaching, whatever be the character of the parochial ministers. In these chapels dissenting ministers are admitted occasionally to preach; and at Lausanne some time since, the two congregations agreed to worship together in the oratoire, on sabbath evenings—the ministers of each alternately officiating.

Switzerland enjoys also the literary influence of some able theological writers, among whom M. Vinêt, professor of theology in the college of Lausanne, is pre-eminent. A good translation of two of his admirable sermons have appeared in the Baptist Magazine; and the whole of his profound and eloquent, religious and philosophical writings, ought to be better known in this country. Among the dissenters M. Rochât of Rolle, and M. de Rodt of Berne, are distinguished for literary talent. The latter publishes a widely circulated religious periodical in German; and there are two or three other popular magazines in French, edited by clergymen. This interesting country, already greatly assimilated to ourselves in national character, is emulating us in its religious progress, though its comparative poverty impedes those extended efforts which our wealth enables us to put forth. The Christian traveller though not less interested than others in all that is beautiful in nature, and important in the political and literary institutions of the countries he visits, will yet regard with deeper interest their religious condition; and if this brief sketch should assist the inquiries of future visitors, and excite more liberality in behalf of continental missions, my object in this communication will be accomplished."

NEW CHURCH.

DUNK'S GREEN, KENT.

On sabbath day, Feb. 9, a church was formed at the Baptist chapel, Dunk's Green, Plaxtol, by Mr. Dawson. It consists at present of seven members; but it is expected, as several persons have been anxiously waiting for the formation of a church at this place, that there will soon be an encouraging addition made to this small company.

NEW CHAPEL.

LITTLETON, NEAR DEVIZES, WILTS.

A small Baptist chapel has been erected in the above village, and was opened for divine worship on the 15th of January, when sermons were preached by the Rev. J. Wesley, of Devizes; the Rev. Shaw Evans, of Westbury Leigh; and the Rev. I. New, of Salisbury. Though the weather was very unfavourable, yet the chapel was filled, and in the evening numbers were prevented from gaining access. The friends connected with the interest are poor but devoted, and the thought of having obtained a "house for their God" fills them with joy. A Sunday-school has since been established under most favourable circumstances, and their prospects at present are very encouraging. The chapel will contain between two and three hundred. The ground on which it stands was kindly and promptly granted on a lease by the Earl of Radnor, for a trifling acknowledgement. The cost of the building including the expense of the deed, was £140. Though the friends there have done what they could, yet upwards of £100 still remains. It is hoped, however, by the assistance of the christian public, this infant cause will shortly be freed from the encumbrance of a debt. "May the little one become a thousand!"

ORDINATION.

ROCHDALE.

On Wednesday, Feb. 19, the Rev. W. F. Burchell, late of Falmouth, was recognised as pastor of the Baptist church in West Street, Rochdale. The first service was commenced at half-past two o'clock in the afternoon, by Rev. J. Girdwood of Manchester, who read a portion of scripture, and prayed. The Rev. J. E. Giles, of Leeds, delivered the introductory discourse on the constitution of a christian church; and was succeeded by Rev. D. Marsh, of Ashton-under-Line, who offered special prayer. Rev. J. Lister, of Liverpool, gave an excellent charge to the newly-elected pastor; and Rev. D. Hewitt (Independent) concluded. The evening service was opened by Rev. Mr. Orgar, (Indep.) of Heywood; after which, the Rev. J. Acworth, A.M., of Horton College, near Bradford, addressed the church, and Rev. J. Peters (Association Methodist) pronounced the benediction. Numerous other ministers were present to express their fraternal interest and best wishes.

MISCELLANEA.

BAPTIST BUILDING FUND, HAMPSHIRE.

The Southern Association, Hants., having

appointed their brethren, Tilly, of Forton, and Wills, of Milford, as a deputation to visit the several churches in the county, to make collections, and obtain subscriptions and donations in aid of the fund; these brethren intend executing their commission during the present month (March), and hope their appeal will be met by a cordial and benevolent response on the part of all who wish and pray for the extension of the Redeemer's kingdom, and the salvation of immortal souls.

When this Fund commenced, there were sixteen of the churches in the Association whose united debts amounted to £3,589 15s. 6d.; during the last two years, that amount is reduced, by about £600. As it is exceedingly desirable to remove the remainder of this burden as soon as possible, we trust the "voluntary principle" will, by its future triumphs, enable the committee to do much more this year than on the preceding.

BRISTOL CONTRIBUTION SOCIETY.

We are informed, that some of the leading Dissenters in Bristol intend to form a society for the purpose of augmenting the funds of institutions for the promotion of the gospel, by means of a pledge. The following is part of a prospectus which they have issued:—

"If the scriptural account of the universal reign of Christ on earth be not a mere imagination, an entire revolution must first of all take place in the whole system of Christian liberality; and an ample sufficiency of funds be placed at the disposal of the church, for imparting the Bread of Life to a dying world. With the view, therefore, of removing some of the obstacles to the conversion of the world, and striking at the root of covetousness in the church of the Redeemer, it is proposed that all Christians should at once unite in the formation of a Society whose object should be the enlargement of the funds of the church, by the stated contribution of some fixed portion of their income to the cause of Christ;—a society, not confined to any particular sect of believers, but embracing all who love the Lord Jesus Christ, and desire to extend the triumphs of the cross, by consecrating a certain portion of their whole income to the service of God. It would be a necessary feature in such a society that some *certain* portion of our property should be fixed upon—but that proportion should vary with the circumstances of the donors. It is thought by many, that one-tenth of our whole income would be a suitable proportion for most Christians belonging to the middle classes of society;—a much larger portion should be expected from the wealthy, and a much

smaller from the poorer members. But the distinguishing characteristic of this Society should be—the requirement of a pledge on the part of all who join it, that they will contribute to the cause a certain portion of their income; that proportion to be determined by their individual circumstances, and given to whatever societies the donors choose.”

PRESENTS TO MINISTERS.

On Wednesday evening, Nov. 20th, at a tea-meeting of the younger members of the first Baptist church, Sheffield, a gold watch was presented to the pastor, with the following inscription engraven on the inner case: “Presented by the Junior Members of the Townhead-street Church, Sheffield, to the Rev. C. Larom, Nov. 20, 1839, as a token of affectionate regard for his ministry, and to commemorate a revival of religion during the year.” The meeting was rendered the more interesting by the fact that a number of the young persons present had been but recently received into the church. Mr. Ebenezer Smith presided as chairman.—*Patriot.*

A numerous meeting of the church and congregation connected with Salter's Hall Chapel, assembled in the school-room on Friday evening last, and after taking tea together, and suitable addresses had been delivered, a purse, containing sixty sovereigns, was presented to the Rev. S. J. Davis, their pastor, as a testimony of the high respect and affection in which he is held among them.—*Patriot, Feb. 13.*

SUNDAY TRADING UPON CANALS.

The following circular has recently been issued to the Traders on the Worcester and Birmingham Canal Navigation.

“Many applications having been made to the Committee of the Company of Proprietors of the Worcester and Birmingham Canal Navigation, to put a stop to the trading upon their canal on the Sabbath day, they respectfully request you will give directions to your Steerers to avoid such a practice in future.”

WILLIAM HODGKINSON,
Clerk to the Company.

Navigation Office, Birmingham,
Jan. 10, 1840.

CORRESPONDENCE.

ON METHODS OF RELIGIOUS IMPROVEMENT.

To the Editor of the Baptist Magazine.

Sir,—I hope the suggestions of our brother Davis, in your February number, will excite due attention among our ministers and churches.

I can bear testimony to the advantages likely to result from some of them. I have for some years adopted the plan of a brief commentary on the portions of scripture read in public worship, and have witnessed the good effects which have resulted from it, by producing more attention to the word of God, by exciting a spirit of devotion, and preparing the hearers for a more profitable attention to the sermon. It is not necessary to take up much time in this exercise, nor is it desirable that the prayer which follows it should be protracted to an undue length. At one period of my life I had the privilege of sitting under one of the most popular and useful ministers of his day; and in his practice, what is generally termed, “The long prayer,” seldom occupied more than ten minutes, and yet it was so comprehensive, that it appeared to embrace every thing necessary, while it conducted the hearts of the worshippers directly to the throne of the heavenly grace, without wearying the body, or destroying devotion; and I am persuaded that if ministers and

members were to study brevity, prayer would be more likely to be pointed, fervent, and efficient.

Another plan I have found useful, especially during the long evenings, viz., holding, what we call, cottage prayer meetings, in different parts of the neighbourhood, at suitable distances from each other, on week evenings—two such meetings are held on the same evening, the services are continued at each for one hour. The first commences at six o'clock, and continues until seven. The second at half-past seven, thus allowing time for the person who conducts them to go, if necessary, from one to the other. At these meetings, singing may be dispensed with, and the time occupied in prayer, reading the Scriptures, and expository remarks. The advantages of such meetings are valuable; among those who attend are many who have never been accustomed to attend public worship, either for want of clothes or want of inclination; but they avail themselves of the opportunity of meeting in a neighbour's house, and, having been awakened to a sense of the importance of divine worship, they are now seen in the public sanctuary.

If any of your readers have not yet adopted this plan, I would recommend them to try the experiment.

I am, dear sir, yours,
T. TILLY.

To the Editor of the Baptist Magazine.

Dear Sir,

Amongst the many inconsistencies of which professors of religion are guilty, is that of marrying persons wholly devoid of piety;—a conduct so utterly at variance with the whole tenour of Scripture, and so fraught with the most injurious results, that it cannot be too loudly denounced. I should be glad of a reply to the following query.

Ought a member of a church who marries a person devoid of piety to be brought under discipline? and, if so, what discipline ought to be employed? P.

To the Editor of the Baptist Magazine.

Sir,—

Will you kindly allow a subscriber to your periodical, to propose through the medium of its pages a question on the propriety of females engaging in prayer in our public meetings? I should like to see the subject discussed on both sides in order to come to the true light. If some of your correspondents will take the trouble to elucidate this subject, they will oblige,

A LOVER OF GOOD ORDER.

EDITORIAL POSTSCRIPT.

The Memorial to which we adverted last month as having been presented to the Committee of the British and Foreign Bible Society, we have now the pleasure to lay before our readers. It was drawn up by the Rev. E. Steane, of Camberwell; and we doubt not that it will be the general opinion of our friends throughout the country, that the cordial thanks that were voted to him unanimously by the Committee of the Baptist Union were richly deserved. We are sorry to have to add, that a reply has been subsequently received from the Secretaries of the British and Foreign Bible Society, by which it appears that the Committee of that body adheres inflexibly to its previous determination. It now remains for the Baptists of Great Britain to decide whether they will desert the faithful and conscientious translators whose work has been at once extolled and rejected, applauded for its general excellence and repudiated for its unbending consistency, or whether they will prove themselves to be worthy of the distinction which Divine Providence has conferred upon them, in devolving upon them the vindication and support of the only principles on which satisfactory versions of the inspired Scriptures can be provided for the heathen world.

A society has just been formed whose object is to discourage the growth of opium in British India, it being cultivated in large quantities, expressly for introduction into

China, in opposition to the laws of that empire. We shall probably direct the attention of our friends to this subject more fully in an ensuing number; for the present it must suffice to say, that the contraband trade in opium has been regarded by all the missionaries who have approached that country, as the great obstacle to the introduction of Christianity among its inhabitants; that, in the judgment of commercial men of eminence, it is the principal hindrance to a legitimate and advantageous trade; that it is opposed by the Chinese government, professedly on account of the pernicious and demoralizing effects of the drug; and that it is the immediate cause of the portentous war now commencing between China and Britain. The subject will speedily be brought before the House of Commons; it will be necessary that the petitions of the people should enforce the arguments which will be addressed to that assembly; and we trust that our readers will show themselves ready to respond to the applications which are about to be made to the friends of morality and missions throughout the land.

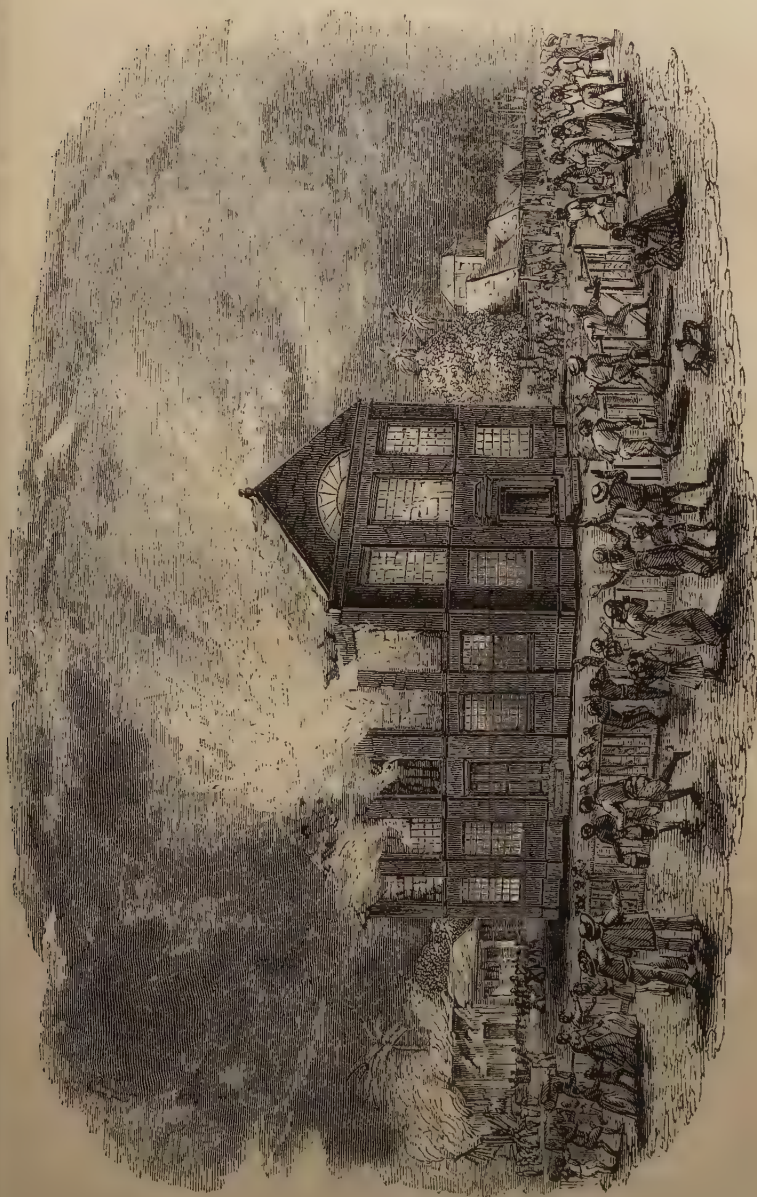
The destruction by fire, on the 19th of February, of the large and handsome chapel belonging to the Independent congregation under the pastoral care of Dr. Raffles, in Great George Street, Liverpool, must excite general regret. It was insured, it appears, for a sum which, though large, is not much more than half its estimated value; and we observe that the Directors of the Dissenters' Fire and Life Insurance Company have availed themselves of the opportunity to urge on the trustees of chapels and schools, and others who are interested in such buildings, to effect insurances of their property. The promptitude with which this advice is offered by the Directors may perhaps excite a smile, but the soundness of their counsel will scarcely be disputed by prudent men; and we, being wholly unconnected with the Company, may perhaps be permitted to remind our friends of the peculiar claim which it has on the Dissenters generally, arising from the consecration of one-tenth part of the profits to the reduction of premiums on the lives of Dissenting ministers.

We have just heard that the Rev. M. Mc. Millan, pastor of the Baptist church at Stirling, in Scotland, died there, very suddenly, on Friday, Feb. 7.

The Rev. John Stock has resigned his ministerial engagement at Windsor.

We are requested to announce that the Committee of Deputies are about to publish a new edition of Dr. Wardlaw's Lectures on Church Establishments at a very low price.

THE
MISSIONARY HERALD.



CONFLAGRATION OF THE CHAPEL AT SAVANNA-LA-MAR, JAMAICA.

SAVANNA-LA-MAR.

DESTRUCTION OF THE CHAPEL BY FIRE.

OUR readers have perused, we trust, with lively sympathy, the letter from Mr. Burchell, in our last number, giving an account of the destruction of the newly-erected chapel in this town by fire, on the night of the 23rd of November last. The engraving on the other side is intended to represent the painful scene; for which purpose we have availed ourselves of a drawing of the chapel sent home in Mr. Hutchins's last letter. We subjoin a List of the Contributions sent, up to the present date, towards making up the loss incurred by this unexpected calamity; and venture to express the earnest hope that other donations for the same purpose will be *speedily* forwarded.

CONTRIBUTIONS RECEIVED.

	£	s.	d.		£	s.	d.
Friend in <i>Essex</i>	50	0	0	Mr. John Beckinsale	0	10	0
Tewkesbury, by Rev. D. Trotman.				Mr. Samuel Franklin	0	10	0
Thomas Caddick, Esq.	20	0	0	Sums under 10s.....	1	0	0
L. Winterbotham, Esq.	10	0	0				
A. B.	10	0	0				
Mr. Lewis	1	0	0				
Mrs. Hartland	1	0	0				
Mr. Jones	1	0	0				
Miss Jones	1	0	0				
Various friends	8	0	0				
	50	0	0				
W. B. Gurney, Esq.	25	0	0				
Cheltenham, by Rev. James Smith.							
Mrs. Swinburne	5	0	0	Miss Davey, <i>Norwich</i>	5	0	0
Mr. John Bailey	5	0	0	Mrs. J. Broadley Wilson	10	0	0
A friend	5	0	0	M. G. Jones, Esq.	10	0	0
Rev. Jenkin Thomas	1	0	0	Member of the Committee.....	10	0	0
Rev. James Smith	1	0	0	Amersham—Friends, by Rev. J. Burton .	10	0	0
Mr. Thomas Billings	1	0	0	W. Lepard Smith, Esq.	5	0	0
Mr. J. B. Winterbotham.....	1	0	0	John Coward, Esq., <i>Liverpool</i>	5	0	0
Mr. R. Winterbotham.....	1	0	0	James Lomax, Esq., <i>Nottingham</i>	5	0	0
A friend	1	0	0	Mr. R. Cartwright.....	5	0	0
Mr. Samuel Fisher	0	10	0	Thos. Leigh, Esq., <i>Earth</i>	5	0	0
Mr. John Whitmore.....	0	10	0	C. S. Tossell, Esq.	2	2	0
Miss Bird	0	10	0	W. Faxon, Esq.	1	1	0
Mr. Thomas Beckinsale	0	10	0	Rev. John Dyer	1	1	0
				Mrs. Moore, <i>Homerton</i>	1	0	0
				Miss Thornton, ditto	1	0	0
				Rev. W. Norton, <i>Bow</i>	1	0	0
				Friends at Providence Chapel, <i>Shoreditch</i>	1	0	0
				Messrs. Hearn and Veary.....	1	0	0
				Friend, by the Treasurer	1	0	0
				E. J.....	1	0	0
				A., <i>Horsington, Somerset</i>	0	10	0
				Mr. W. Kendle	0	10	0

In the preceding list it will be perceived that two of our ministering brethren have sent up contributions, kindly made by their friends, on reading the account published in our last number. In reference to the contribution from Amersham, our brother Burton remarks, "Our annual contributions will not be affected by this, I believe, except to increase them:" and our esteemed friend at Cheltenham writes as follows:

On reading brother Burchell's letter in the *HERALD*, in reference to the destruction of brother Hutchins's chapel by fire, I felt that something should be done by the churches in England to assist our brother, and manifest Christian sympathy.

We have a debt on our place, and have, by persevering effort, raised 2000 guineas toward it within four years. I had just given notice of an extra collection toward the British and Foreign School-room, so that I could not have a public collection, yet I felt something must be done. Perhaps no church in the kingdom has had more collections and cases within the last eighteen months than we have, but I determined

to do what I could; I therefore drew up a case and devoted part of two days to the work, and now send you twenty-five pounds toward rebuilding the chapel at Savanna-la-Mar. I trust many of my brethren in the ministry will do the same. They cannot, I think, have much more reason to plead to be excused than I had; but I began in prayer, and I look upon my success as an answer to prayer.

May the Lord abundantly bless all his missionary-servants, and give us all more disinterested love and zeal for his glory! So prays,

Yours affectionately in Jesus,

JAMES SMITH.

CALCUTTA.

COMMUNICATION FROM MR. W. H. PEARCE.

In a letter to the Treasurer, dated Nov. 9th, Mr. W. H. Pearce, after describing the manner in which the various departments of labour had been parcelled out among the several members of the missionary body, proceeds to remark :—

And now, my dear Sir, as regards Calcutta and its neighbourhood, I think you will readily admit that, although, through the liberality of our churches at home, our number of agents is happily augmented, it is by no means in excess of our work.

Of brother G. Pearce's return, for some considerable time, there is but little hope. Brother Parsons has left us for Monghyr; and brother Carapeit, through advanced age and infirmities, is becoming every month less competent to active exertions. With translations into several languages, and a distribution of the Sacred Scriptures equal to that of the Calcutta Bible Society, with numerous services, in different languages, for the benefit of Europeans, East Indians, and natives, Protestants, Roman Catholics, Hindoos, and Mohammedans; with boarding and day-schools, and seminary for young men preparing for the ministry; with printing-office and type-foundry; with churches and village stations over the river, and at the distance of fifteen, thirty-five, and fifty miles respectively; and with all these operations every year widening in their influence; you will see, I am persuaded, that even with the aid of native agency, we cannot do the work effectively with less European agents than we have, and that every brother employed will have engagements fully equal to his physical and mental energies.

We are all very anxious to form an efficient

station in the Upper Provinces; and shall therefore hope, while life and health are spared us, to let other brethren whom you may send out proceed in that direction; but we earnestly hope, that if any of us should be removed, you will, without delay, supply the deficiency.

In reference to Calcutta, its darkest night is past; the day, we are persuaded, is dawning; in the minds of multitudes a slow, but certain change is taking place, which must eventually exhibit itself; and while, in common with our dear brethren of other denominations, we would persevere in humble, prayerful, united, and active exertion for the salvation of this people, we entertain, in common with them, no doubt as to the result. I trust that you and all our dear friends will continue to aid us by your prayers, that, in due time, we may rejoice together in the abundant blessing of our God.

As it regards the missionary body in general, I am happy to report that that delightful Christian affection, which has so long distinguished the brethren of different denominations in Calcutta, appears to have suffered no diminution. I have attended two monthly Missionary meetings, at which all the brethren of each denomination, whether resident or visitors, who could attend, were present, and manifested the most delightful spirit of friendship and co-operation. May this spirit ever be maintained among us!

INTELLIGENCE FROM THE VARIOUS OUT-STATIONS.

Our Number for December contained extracts from the letters and journals of our brethren who are labouring at the out-stations of the Eastern Mission. We proceed now to lay before our readers further communications from these interesting fields of missionary operation. It is matter of rejoicing, and of devout gratitude to God, that, although dark superstition and deep-rooted prejudice, with error in various forms, unite to oppose the advance of Divine truth, yet the Lord of the harvest is honouring his labourers, and crowning their efforts with an encouraging measure of success.

Mr. J. D. Ellis, in forwarding these accounts, thus writes :—

“The Native Christian Institution and other departments of our labour are, I trust, prospering; and we are not left without tokens of the Divine approbation. The preaching in and about Calcutta is regularly attended to by the

native assistants, our native students, and our good brother, C. C. Aratoon. We this week open a new bungalow chapel for public preaching to the Hindoos and Mussulmen at Sealdah, a populous place, about a mile from this. The chapel here, 53 feet by 45, being erected by the benevolence of our friend at Birmingham, is nearly ready; and the school is building adjoining it; which, I hope, we shall open by new-year's day."

Our first extract is from the journal of Mr. J. T. Thompson, whilst returning from Calcutta to his station at Delhi. The interesting account he gives reminds us of the dangers to which a missionary is exposed, whilst at the same time it shows us that, in Mr. T.'s language, "to our God belongeth power, and it is his to deliver in the hour of danger."

FROM MR. J. T. THOMPSON, ON HIS WAY UP THE RIVER TO DELHI.

Ghazipur, April 4, 1839.

After my last from Dinapur, I had very few opportunities of making known the word, notwithstanding frequent and continued detentions through the strong westerly winds. I regret this, both for the people between whose villages and the stream there are immense sand-banks; and, in fact, they were not visible; and I regret it for ourselves, as the absence of such opportunity occasioned a deficiency in our joy; the men, their ignorance, their acceptance of the word, and the prospect of their acquaintance with the Saviour, never failing to interest us all. On the whole, I have reason to hope that the spiritual bounty of the churches, with which I have been intrusted and have travelled, has not been wholly misapplied, but may serve effectually to enrich some poor soul; yea, bless with the knowledge of themselves, and of the Saviour, some scores of souls in eternity.

To persons at Semra, Gaeghat, Bhagrasin, and other places, I gave a few tracts and Gospels, reading and conversing with them of the way of life.

At Bhograsan, a number of Dacca boatmen were glad to get [Bengalee Gospels; and a Bawagi of the place, who happened not to be present at the distribution of tracts at the temple, came to the boat for a supply, and named half-a-dozen, which he had read through, and still retained. He resides at the temple, and is a satisfactory instance that our tracts are both read and understood, and also retained after perusal, at least in some instances.

The field of labour is wide, and much may be done for souls by a missionary continually traversing in a light boat, in mild weather, up and down the river; as by this means souls will be brought under the power or within the reach of the word, who might never be accessible to a settled missionary.

Perilous Adventure and providential Escape.

A week before reaching this, we were in imminent danger of being staved to pieces in the midst of the waters. We were tracking up against such a strong current that we had the men of

both boats to assist one, and then we could make but little head. At this juncture, two immensely large cotton boats were seen running violently down, with wind and water, against the head of our boat. We called, we bawled, we warned, and took what precaution we could ourselves; but the unwieldy boats seemed to have lost all management, and the helm of our budgerow could not be worked. Thus we were within a few paces of the boats, and expecting to receive one dreadful shock at our boat's head, and go to pieces. The men gave up all hopes, remitted exertion, and stood exclaiming, "It is all over!" and I had just time, as the boats were about to touch, to cry out, "O God!" and had not time or courage to say "save!" when one boat turned to our right, and the other, the more formidable one, stuck on the sunken banks, within a few inches of our budgerow, and there remained fast till we disentangled our track-ropes from her masts and rigging. This was mercy indeed, to deliver us when a horrible death stared us so evidently in the face, and seemed so inevitable and near. To our God belongs power, and it is his to deliver in the hour of danger.

Conversation, and Gospel and Tract Distribution.

Calpi, July 12, 1839.

Of opportunities of dispensing the word, or of distributing it, I have not had a great many, as, since our entering the Jumna, we have been passing up a comparatively desolate tract of country, with only now and then a village to be seen, excepting the first few days of our journey. I have, however, visited Rajapur, Semchta, Chittara, Kamkrar, and Hamerpur, and endeavoured to excite some attention to the things of salvation and the words of the Saviour. I seemed to be talking to men just awakened from a profound sleep, as to spiritual and eternal matters.

At Semchta, while sitting in the verandah of the zamindar's house, reading and discoursing, a very large and attentive body of the zamindar's family and friends gathered around us, and gave me, by their attention and questions, the greatest satisfaction I have had of the kind this trip.

Two hours passed away as a few minutes; and the principal men following me to the boat, I again discoursed with them, and parted with prayer.

At Kamkrar, as I sat in the shade of the zamindar's house on a sultry day, I was most unexpectedly refreshed with the sight of some Gospels and tracts left there by our brother Chamberlain twenty-five years ago, as stated by the relatives of the headman to whom the gift had been made. The man possessed an inquisitive turn in matters of religion, and indulged it both as to books and men. If he has not left behind any proof of the good effects of his reading our books, he appears not to have bequeathed to his family a stigma on those books; on the contrary, they are held in high estimation as "books of some knowledge," and kept tied up in the bundle of their own sacred writings. We have proof also, that our books and tracts are not, when gratuitously distributed, universally destroyed: they exist, and the esteem with which they were at first accepted, is perpetuated to the next generation in a family through a quarter of a century. The bare idea of the long retention of Christian writings in a Hindoo family, the most eminent in the village, may yet produce good effects in the minds of the relatives of the deceased recipient. Certain it is that the chief pundit of the village, impressed by this circumstance, very eagerly accepted a Gospel and a few tracts that were offered him. Some scores of tracts and a few Gospels were given, at the above-mentioned places, to persons soliciting them.

Pleasing anticipation of receiving the Gospels in Sanscrit.

Agra, August 2, 1839.

Your mention of the Sanscrit Gospels has quite cheered me, and given me the prospect of a pleasure, for many years suspended, of reading the Divine word to the pundits of the country in their own dialect, which, I am persuaded, carries a charm and a sort of Divine authority with it, not possessed, in certain

minds, by any of the various chasas. I almost overlook the other parts of your intended supply, in my anxiety to possess the Sanscrit Gospels and Sanscrit Psalms.

At Etaya I felt very happy in an abundant distribution of the word in Urdu and Hindoostanee, not only among those who had newly to be informed of its nature, but among those, alas! who for years possessed the word in some of its detached forms. Their knowledge of its bearing on the faith of the country did not seem to diminish their esteem for it. Oh that the eyes of their understandings might be opened to discern its spiritual excellences!

At Punnarpan, Katchowri, Kutchpuri, Poonchha, Bah, Butteswor, Chandwar, and some other places, numerous tracts and Gospels have been given; and, in a few instances, the volume of the Gospels and Acts, where men appeared to be deserving of them, and likely to give them an attentive perusal.

One poor bairigi remembered my having passed up many years ago, and given him and another ascetic two tracts a-piece. The man is now destitute of sight, but recollects having heard of the incarnation treated of in one of the tracts. I had some serious talk with him; and feeling much for his state, I could not but earnestly supplicate the Saviour on his behalf before I quitted the door of his isolated hut, in a shady situation, on a high bank of the Jumna, on the right.

From observing the effects of the former distributions on the minds of the people on the Jumna and elsewhere, it has struck me that we have distributed the Scriptures too partially among them, and given them a larger number of tracts. Without, however, lessening the number of tracts, if we multiplied our Scripture distributions we should do well, and might see other and more favourable results. Let us, then, my dear brother, begin immediately, and call upon the people of England, America, and India to enable us to do so, and come "to the help of the Lord, to the help of the Lord against the mighty!"

ARRIVAL OF MR. THOMPSON AT DELHI.

Sept. 2nd.—It is with much pleasure I announce my arrival at my old station, and rejoice in the mercy and goodness of our God shown us by the way.

On the 29th ult. we reached this place, the same day got a house, on the following day removed all our things from the boats into it, and are now getting a little settled in the house way, and begin to feel we have a home again. May a gracious God long continue us in it!

I shall at present say but little. Wherever an opportunity offered between Agra and this place, I availed myself of it to make known the Saviour, or put his word into the hands of those ignorant of his name.

At Hunsmahal the chief Brahmin appeared a

candid man, showed his dissatisfaction with Hindooism, and desired, with apparent sincerity, to know "what he should do;" an interesting inquiry, which I could not, in a few words, answer; but I trust the books he took will, in many points, meet his inquiries.

At another village, Garawali, three days afterwards, there was an equally anxious inquirer of the Christian truth; but the zamindar of the place would not allow him to retain a single tract, so averse was he to our books, or so much afraid of their results.

At Wyra, the aged Babaji of the place showed a great and sincere delight in the simple truths of the Gospel; listened, with strong feelings of astonishment, humiliation, and joy to the read-

ing, discourse, and prayer; and accepted our books as a gift of heaven to his sinful soul.

At Mathwra I met with Balri Isharchandar, of the Adjutant's Office, who had received his English education at Joynarayan's school at Benares. He possesses a good knowledge of the Bible, some love for it, and is not destitute of faith in the Redeemer. At first sight of me he took for granted I was a missionary, and requested a Testament. I had the pleasure of giving him one in Bengalee, and regretted I had not the Psalms in the same language.

Two days after, when I had distributed largely at Sadar bazaar ghat, and had less matter for the opposite shores, three Bengalees followed my boat with great labour, in order to obtain the Testament and other books; and really, if you

had seen them walking and running, trying to keep up with the boat under sail, and heard them speak of Jesus our Saviour, and had seen them delighted and returning home with the only remaining Testament but one, and some Gospels, as the sole reward of their pains, you must have concluded, as I was led to hope, that there was certainly something favourable in the minds of those persons towards Christianity, else they would not have acted as they did. I erred in not bringing with me a larger stock of Bengalee books, especially of the word of God, for these occasional distributions. I hope, now, I shall have a moderate supply of every thing in Bengalee,—even the Geography, if some copies can be granted for distribution."

CHITTAGONG.

LETTERS FROM MR. J. C. FINK.

Ceremony of Swinging on Hooks.

May 14, 1839.—On the 12th of April, being the Charak-puja day, myself and brother Johannes, in the afternoon, went to Baksi-ka-hat, where swinging was to take place, and where a large assembly was formed for the purpose of witnessing the diabolical and cruel performance. We entered the crowd, and exhorted the multitude, in two or three places; and after we had preached, and given away a number of tracts, we went to the spot where they were performing the ceremony of hooking the back.

An old man, about fifty years of age, who was in a state of intoxication, was preparing to be hooked, and, staring me in the face, said that this was the tamasha of his puja. When I found that he was reasonable, I spoke to him about the evil of it, and asked him and the spectators who were on the spot, whether they did not think that their cruel and shameful practice was sinful, both in the sight of God and good men. The old man, in reply, said, that although the action was sinful, yet they must do it, "For without sin," said he, "there would be no tamasha in the world." He then turned from me, and prostrated himself on the ground, for the purpose of being hooked; and, while they were finding a proper place to penetrate the iron, on account of his having already numerous hook-marks on his back, (being an old swinger,) he suddenly turned, and laid on his back, and said, "Well, if you cannot find any more places on my back, hook my breast, and let me go up, and swing with my face towards heaven." They, however, turned him over again, and, without hesitation, hooked his back as usual, and swung him round for about five or six minutes.

15.—In the afternoon we went to a large Mela, which was held near the military lines, when we were surprised to observe another swing-

ing take place, the same as yesterday. In this large market we held forth the word of life in three places, to a good number of hearers, who heard us attentively, and readily received the Scriptures and tracts from us.

Gratifying Intelligence from Akyab.

A letter which I lately received from Akyab, my old station in Arakan, I am happy to say, was very satisfactory. Knipung, the senior preacher, mentions in his letter that there are three persons who have forsaken the worship of idols in the monastery, and seem to be acquainted a little with the Christian doctrine, and are now seeking to know more of it. Brother Comstock has likewise written to me that he will visit Akyab, in order to ascertain how the disciples are getting on; and that he will write both to you and to me, and will let us know the particulars of their labours, condition, &c. I am anxiously waiting to hear from him; and I hope, if the Lord will, to visit Akyab myself after the rains.

You will find, in my inclosed journal of my few days' labours at Rangunia, that in one of the jaindaries, the Bengalee Hindoo ryots, by the permission of their jaindinar, have invited me to go and build a small house within their village, and reside among them in one part of the year; and they have promised that they will attend to my instruction, and examine the Christian doctrine I have preached to them, which, they say, they never heard before.

This place is about fifteen miles from the town, and is situated on the bank of Karnafuli river; and the house will not cost above fifty rupees, as it will be only a small one, and the materials being cheap in the interior. This is, indeed, very encouraging to a poor missionary; and, no doubt, will be gratifying to all our brethren.

Interesting Conversation with Mohammedans.

July 18.—During our preaching to the natives, we have been several times attacked by some well-informed Mohammedans; especially when we recommended to the multitude Jesus Christ as the only Saviour of all mankind, and showed to them that there is no other way for a sinner to escape everlasting wrath but through Jesus Christ, who has given himself as a ransom for sinners.

The Mohammedans, in their arguments with me in the meeting-house, declared that the Koran was a holy book, sent from God to Mohammed, in which it is declared that he is the last, but true prophet, and real friend of God; and that whosoever denies the faith of Islamism, the same must inevitably perish. I, in reply, told them that God had already given to the world both the Old and New Testaments, in which the Lord has declared that Jesus Christ is the only Saviour, and that by faith in him alone there is salvation to guilty sinners; and that, as God was neither a man, nor like unto a man, who would alter his own declaration, or nullify his own revelation, the Koran must consequently be a forgery, and Mohammed an impostor. Further, that as there is no possibility for one poor debtor to expect deliverance and release of his debt by another poor debtor, who is in a similar state; so, in like manner, a sinner cannot expect salvation and eternal life through Mohammed, who was a sinner himself, like all other sinners; for Mohammed was a human being, the son of Abdul; and the word of the Lord assures us, as we have also experienced, that all mankind have sinned against God, by having transgressed his righteous law, under which they are now cursed, and by which they must be condemned.

They asked me, "What sins had Mohammed committed?" I told them, in reply, that I could show them several of his sins; but suffice it to say that he was a murderer,—he imbrued his hands in the blood of his fellow-creatures, under pretence that he did it by the command of God, in order to convert the hearts of all the kafars [infidels] to the faith of Islamism. The moment I said this, all the Mussulmans corroborated the action, but imputed no sin to Mohammed. I then proceeded, that Mohammed had, by this kind of proceedings, convinced the world that he was not able to make a single proselyte to his religion without the use of a bloody weapon, whereas God has commanded, both in the Old and New Testament, "to commit no murder;" and he has declared that no murderer can inherit eternal life.

Again, if Mohammed was a friend of God, he could, by the help and power of God, have converted the hearts of the unbelievers, without the use of the sword; for, if God, who could create out of nothing the heavens and the earth, and all the wonderful things that are therein; if he could command the tempest to blow, the seas to

roar, the earth to tremble, and the thunders to crash, could he not have also converted the heart of at least a single man to the religion of the Koran, if that religion was the religion from heaven, and if Mohammed was the friend of God, without the use of swords? "Thus you will perceive," said I, "if you only examine, that your religion is false, and that your Mohammed was a false prophet and impostor, and he was far from being the friend of God, and therefore he did not receive the least assistance nor a single blessing from God, because he would not be the friend of a murderer. But not so with Jesus Christ, who, when he dwelt in this world, sought neither a wife, nor riches, nor the pomp of this world; nor did he use any kind of weapon in his hand; but, being the true and beloved Son of God, yea, God himself, God in him and with him, by the power of his Holy Spirit, and through his wonderful miracles, and the preaching of the true revelation, which he brought with him from heaven, thousands of stubborn sinners were melted, and enlightened, and turned to him, even to the Lord Jesus Christ, in whom they believe and trust as their Saviour and their Redeemer; for he is able to save them, and as many as will come to him, even to the uttermost."

"And," I added, "Jesus Christ came from God to seek and to save those that have been lost and ruined in sin by the fall of Adam. He (the Lord Jesus Christ) suffered, by sacrificing his own life upon the cross for you and for all sinners: he rose again from the dead, and he is gone to heaven, where he is now pleading for all the believers; and that if any of you, both Mussulmans and Hindoos, should wish to obtain salvation for your souls, then renounce Mohammed and his false religion,—renounce Krishna, Kali, and all other gods and goddesses, and your false Shasters; forsake all your sins, repent of them, and believe in the Lord Jesus Christ, and you shall be saved."

They answered me not a word, and afterwards I gave away to them both Bengalee and Hindoostanee tracts and Gospels.

Encouraging Aspect of the Mission at Chittagong.

September 6.—The preaching of the Gospel among the natives, both abroad and in the meeting-house, at the Chak as well as in the chapel, continues the same. Brother Johannes and myself go out, as usual, every day, except when rain prevents us, preaching Christ to the poor heathens and Mohammedans, and giving away Scriptures and tracts to those who can read them, and are willing to receive them; at the Chak, both in the bazaar and in the meeting-house, the people are always grasping at our books, and are always very eager to have them in their possession.

The Mohammedans are now becoming moderate in the extravagance of their arguments, and are daily soliciting us for books and tracts, with

which we always gratify them, both in Hindoostance and Bengalee. May the Lord open their eyes, and enable them to see their errors through the light of the Gospel; and may the grace and the Spirit of the Lord lead them for their salvation to the Lamb of God that taketh away the sins of the world!

The Bengalee worship and preaching in the chapel continue as before, three times a week; and I am happy to state that the native congregation has been much increased since last

month. I am happy, also, to mention, that two Mohammedan women, who can read a little Bengalee, and who are the oldest attendants at the chapel, have solicited baptism. I have a great hope of the one of them; but the other, I fear, will experience some difficulty through persecution by her relatives. They are both under instruction; and I hope that the Lord will supply them with abundance of his grace to help them in all the time of need.

Mr. J. Johannes, who, though much advanced in years, still co-operates with Mr. Fink, gives the following account of his labours:—

April 30, 1839.—My school is considerably thinned: I have not more than twenty boys now. All gone to the Romish school, and these will very soon follow. I am not sorry, on account of my missionary work. The field is extensive, and I have plenty of employment.

During the whole of this month myself and brother Fink have preached in the meeting-house at Chunk bazaar, to hundreds, almost every day. The Gospel has been gladly heard by the people, and books have been eagerly sought. We cannot do more than this: success comes from God; and unless he bless our weak efforts, not a single soul can be brought from the error of his ways to serve the living and the true God.

The more we engage in this employment, the greater the necessity we find of depending upon God for his blessing on our labours. There is much, however, to comfort us. The name of Jesus is extensively circulated here. He has oftentimes been the subject of general discussion amongst respectable Hindoo and Mohammedan circles; and we have oftentimes had the satisfaction of hearing from many, that the religion of Jesus Christ will eventually triumph; and when there is once a beginning, hundreds will come forward, and enlist themselves among his followers.

I have often asked the poorest villagers, "Did you ever hear of Jesus Christ?" They have answered in the affirmative; and from whom but their friends, who some time or other heard us, and carried the news to the village?

"Waft, waft, ye winds, his story;
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole!"

July 29.—I have daily visited the chapel, in company with brother Fink, and sometimes by myself, and preached once every day to hundreds, who flock thither to hear the words of eternal life. We have always very encouraging attendance. The people hear us without any great prejudice or opposition: some are exceedingly pleased with the word. They have been led to confess that these things indicate approaching change in their belief, and that they themselves discover discordancies in their reli-

gion. They wonder at the solicitude we evince for their spiritual welfare, and the number of books we have gratuitously distributed. Our conversations with them are oftentimes very interesting. We have abundant reason for thankfulness to God; we see the dawn of Gospel light: prejudice is gradually vanishing, if not already vanished, and the people want only precedents to forsake their idolatrous religion. We are commanded to preach, and to this we can simply and exclusively confine our attention: human efforts cannot extend beyond this; it is not the prerogative of man to turn the inflexible heart. To the power of Omnipotence, when exerted, the mountains will become plains, the crooked straight, the blind shall see, the deaf ear shall be unstopped, and the dead awake to life. We have encouragement, however, to persevere, and the Bible shows us our reward. If success does not follow our labours immediately, we know that God is wise in his doings,—that he will do whatsoever pleaseth him in the armies of heaven, and among the inhabitants of the earth. The net under water does not exhibit the success of the fisherman; so with missionaries, not time, but eternity, will show what will make ample amends for all our trials and vexations in life.

Our meetings are kept up, and we have a very good attendance sometimes. I hope those who enjoy the blessedness of the Gospel's joyful sound will, in God's own time, see the error of their ways, and turn to the living and true God. If our aim, hitherto, had been to have a church of nominal members, we should have little to complain of unsuccessfulness.

Brother Fink asked a Mug Christian, the other day, why she had become a Christian, and joined the Romish church. "Why, sir, my lady wants me to throw off my Burman clothes, and dress like the Faringis. She has likewise taught me to salute persons by making a low courtesy." This was all that constituted Christianity, in the estimation of this woman, and such proselytes may be made in shoals every day.

Readiness of the Natives to hear the Gospel.

Sept. 6.—Since my last to you, I am happy to inform you that our native congregation in the chapel is on the increase. It is composed of

Roman Catholics, and a few Mohammedan women, once attached to our adult Native Female School. They are evidently more orderly in their behaviour, appear clean, and are serious and sober-minded. I have reason to believe that God will own this department of our labours.

One of the Mohammedan women has offered herself for the Christian rite of baptism. She attends instruction daily, and is quite willing to bear the blessed Saviour's cross. Her friends and neighbours have proved rather unfriendly to her, but the knowledge of the truth has prepared her for all this. May the Lord give her grace to be steadfast unto the end! I entertain hopes of others, but I can say little decisively just now.

We go abroad preaching as regularly as the season will permit. Twice last month we were kept at home, and that was on account of heavy and incessant rains. We know our duty: we have an ever-present Master, and his eye we regard; our account is with him. We cannot complain that we have no one to hear us now: as soon as we enter our Bengalee meeting-house we have hundreds flocking in, who hear us attentively, and often leave us with serious convictions of the truth. Truth is powerful, and sin-

ners must feel the power of God's word. It is the two-edged sword in the hands of the Spirit; and when that almighty power is exerted these dry bones shall be quickened to a joyful, speedy, spiritual resurrection.

Demand for books and tracts is very great, and we regret that we cannot make extensive supplies. We have also the high gratification of seeing numbers visiting our house to receive books, and hear of Jesus Christ. We improve these opportunities, entreating sinners to be reconciled to an offended God.

My Christian school is so greatly thinned that I feel very little interest in its welfare now: superstition and Romish bigotry have sapped at the very foundation of my work. I feel the havoc they have done to my charge—the young minds once under the true ministration of the word; however, I know God will bless those who have been taught his word in this school. Many are eminent members of society, and if they are not Baptists, they are not Roman Catholics: they know the evil in the latter religion. They know their duty from their birth; and when God turns their hearts, they will seek their way to Zion, “with their faces thitherward.”

P A T N A.

UNDER date of the 5th November last Mr. Beddy writes as follows:—

I have the pleasure of replying to your last letter, of the 29th of May last, which I received some ten or fifteen days ago, and which found me and mine under additional obligations to our blessed Lord, for mercy and goodness exercised towards us in the restoration of two of our children, that had been at the borders of the grave. One of them had been speechless and senseless for nine days and nights, and his death expected every hour for some days, so that we look upon him as raised from the dead. They both had a slow remittent fever, which, towards the close of the rainy season, is rather prevalent here. They had it, without an interval of relief, for six weeks. They are both doing well, blessed be the Lord.

I would have written to you some time ago, but deferred, in the hope of having more interesting matter to communicate, as a Hindoo, with a wife and four children, who has renounced caste a twelve-month ago, and professes faith in the Lord, was expected to come forward and cast in his lot with us; but we have been still withheld from rejoicing over him; he has not joined us, nor do I know what to think of him: his profession is, however, the same; he still holds the same language to us, and does it publicly.

The Mohammedan, that I wrote to you about some time ago, was baptized, after a period of

about eleven months' trial, on the 27th of the past month, and we are all satisfied with him. This makes our number nineteen in communion, exclusive of Captain Bamfield and his wife, who are now stationed at Dinapore, and who come down every ordinance day.

The last account I had from brothers Leslie and Lawrence, a few days ago, communicates the pleasing intelligence of Mrs. Lawrence's safe delivery of a little boy, both doing well; but, although brother Leslie is not laid aside, he is still subject to occasional attacks of fever. His native assistant, Nansook, who is also suffering from the jungle fever, is now up with us, staying with his brother Kasi for a few days.

I am happy to be able to state, that there appears some favourable signs of sorrow and repentance in Roop Dos, which I am not without hope will lead to his restoration to the church, a circumstance that we shall all much rejoice over.

A good deal of the Mohammedan hostility appears subsiding. The aspect of affairs, to our north-western position, has had the effect of humbling their pride; and probably, among the thinking class, has awakened some serious reflections, which may have produced this sudden change.

The various duties of preaching, in and out doors, have been attended to in the usual man-

ner, and with the same success as heretofore: the seed is sown, the Gospel is pretty well understood, and portions of Scripture distributed.

We are now looking forward for our great annual fair at Hajjeepore, across the river, where we go year after year. I am anticipating appearing there this season under circumstances more cheering than ever I yet have done,

namely, in company with five native baptized brethren, one unbaptized brother, and a Brahmin, who has just come among us, who has not renounced caste, but professes himself a believer in Christ. The unbaptized brother came up with Nansook, and has been with him at Monghyr for two or three months.

J A M A I C A.

KINGSTON.

WE have as yet received no information as to the result of Mr. Oughton's appeal to the Court of Error. A letter received from him, bearing date the 4th of November last, mentions that the legal expenses already incurred in conducting his defence amounted to nearly 600*l.* currency, towards meeting which a grant of 300*l.* has been kindly made by the Committee formed in this country in aid of the sufferers by these persecutions. Having received intelligence that the formation of such a Committee was in contemplation, Mr. Oughton writes as follows, in the letter already referred to:—

Your very kind and encouraging letter came to hand last Wednesday. It was, indeed, good news from a far country, and very considerably raised my spirits. I think the sense of my own integrity would have sustained me under this trial; but it was doubly cheering to be assured of the sympathy and approval of those whose good opinion I so greatly value. I hope it will not be long before a teacher arrives. Help I greatly need, and it will be serious if one do not arrive soon.

I sometimes fear that I shall sink under my accumulated anxieties. The care of such a church as this is enough to engage all the attention and energies of any man; but when, in addition to that, I have so serious a law-suit impending over me, and numerous other engagements and anxieties, arising out of my position in this depraved country, it is more than I can sustain; and either vigorous assistance, or a short relaxation from labour, will be absolutely necessary to save my constitution from becoming a prey.

Amidst all, God is prospering my work. My congregation, instead of falling off, increases. The dear people are all affection and kindness. As a church we enjoy both inward peace and outward prosperity. We are actively engaged two nights every week in examining candidates for baptism; one hundred of whom will, I ex-

pect, follow their Lord through the liquid grave about Christmas.

Our enlargement is going on rapidly; although, from the failure of the contractor, I am obliged to undertake its completion myself, which materially adds to my labours. However, I trust it will be a saving of two or three hundred pounds; and that is a great object when money is so scarce, and openings for the useful employment of it so many. I am happy to say that the people have contributed nobly for the enlargement. I have already received fully 1000*l.*; and hope very nearly, or quite, to defray the whole on the day of the opening. The enlargement is, indeed, required. Last Lord's day the people who were obliged to sit outside would have more than filled the addition, and the chapel was crammed, aisles, passages, &c., all full of people, standing.

I am sorry to say that Mrs. O. has been very unwell for some time: Kingston is too hot for her, and I fear that a country residence will be indispensable. As for myself, through mercy, I feel quite well; my mind is light and happy amidst all. God has wonderfully blessed me with health and spirits, so that, spite of my troubles, I have hitherto been able to go through all my duties with pleasure to myself, and, I hope, profit to others.

The following extract of a letter from Mr. Tinson, dated 6th of December, comprises, in a few words, a touching reference to various circumstances which powerfully exercise the faith and patience of a Jamaica missionary.

On the general state of things here it is not easy to give a correct opinion. I hope that we are advancing both in civil and religious matters, but we have plenty of up-hill work; and where is the Christian who has not? His Master assures him of nothing less.

There is much complaint about the domestics, and that, too, against many who profess religion, that they will do only what they like, and do what they do when they like. I suppose these charges must be taken with limitations: I cannot say it is the case with ours. Employers may be in fault as well as servants: it is not an easy matter for many to remember that the people are free. On the other hand, I fear that all the complaints are not without occasion, as many of the newly liberated have but indistinct ideas of proper subordination. This is not wonderful; the human mind is prone to extremes; and I am not surprised that some, on being let go from the most abject servitude, should bound away towards licentiousness. Time, under the influence of moral and religious teaching, will correct this feverishness, and superinduce amore just and better state of feeling.

Many of the poor suffer greatly in this general sickness: having a horror of doctors' bills, as well they might, they are afraid to call in a medical man. Many articles, too, are much dearer now than formerly: wood, for which we used to pay 10*d.*, we now pay 1*s.* 0*½d.*; coffee we formerly bought for 7*½d.* or 10*d.*, we now pay 3*s.* 4*d.*, and the same with many other things.

Since I commenced this I have been called out to visit several of our sick members. Mrs. Tinson went with me to one house, and now she is in bed with severe fever. I scarcely think that our common fever is infectious; but, when the body is predisposed for fever, a visit to a

sick room may hasten disease. But there is the noisome pestilence that walketh unseen, and to which we are exposed, whether we enter the abodes of affliction or not. The affliction of a wife, accustomed to take every domestic care, is peculiarly trying to a missionary; as, in addition to his anxiety, it greatly augments his labour. Our brother Burchell has been much tried in this way of late. I must now, instead of preparing for the pulpit, hasten into town to purchase medicine, as my wife will not allow me to call in the doctor, on account of the heavy expenses we have already incurred this year for medical attendance. I would not, however, complain; for I know that "kind and loving is the hand that strikes;" and, "if sorrow's discipline can chase" but "one evil from the heart," we may well sing, "Sweet affliction, that brings us nearer to God."

I was very glad to receive your kind letter of October 1st. I am unable now, for want of time, to give you a detailed account of our present state, but I hope to do so in my next. When in town just now, I happened to take up one of to-day's papers, and almost the first thing that caught my eye was abuse of the Baptists. Every evil in the country is attributed to them and the special magistrates. Amongst other things, the editor must abuse the clerk of the market; and, to give piquancy to his observations, the clerk must be set down as a Baptist preacher; while he knows, as well as I do, that the individual never had the slightest connexion with us. These men publish the grossest lies, and with the most unblushing effrontery; and will repeat them the next day, though, in the interim, they should be clearly convicted of falsehood. Really, it is no small sacrifice of feeling to live in such a community as this.

BROWN'S TOWN.

In a brief letter, dated Dec. 10th, Mr. Clark reports:—

God has been wonderfully blessing us lately. Hundreds appear to be under deep impressions about eternal things. I have more than two hundred candidates for baptism: numbers come every day to be directed in the way to Zion. It is the Lord's doing, and marvellous in our eyes.

The chapel, although enlarged to contain 2000 persons, has been crowded to excess, notwithstanding the unfavourable weather we have had since the re-opening.

I do not remember having informed you that we have opened a new station, fifteen miles from Brown's Town, which we call Clarksonville. As soon as Mr. Dutton arrives we must commence another at Sturge Town.

The station in Clarendon (Mount Zion) is becoming of much interest and importance.

Bethany continues to prosper.

HONDURAS.

BELIZE.

As yet no suitable person has been found to supply the vacancy occasioned by the loss of our dear brother Weatherall. How needful it is that help should be provided as soon as possible for Mr. Henderson, will appear from the following extract of the last letter received from him, dated Nov. 22nd.

Mrs. Weatherall is still with us, not choosing to go alone in the vessel, but to wait for some female to accompany her, which she is likely to do by the spring; meantime she assists at times in the school, and makes herself useful.

My own health is yet precarious. I have been enabled to go on without interruption, in the public means, since I last wrote, though with increased bodily suffering, and quite opposed to the opinion of medical advisers. The confidence I feel that you are doing the utmost to relieve me, encourages; and knowing that he whom I serve is able to bring down to the grave and to bring up again, is able, also, to defend me whilst walking on its verge, I thankfully receive the measure of strength given, and put it forth again in his name from day to day, endeavouring to prepare my mind, should it be the Divine will, for the worst; though still cheered with the hope that, after a season's rest, after the coming of a missionary, I should be permitted again to labour for Christ with renewed zeal. No very alarming symptoms of disease have yet appeared: climate, constitution, and care are all in my favour, I hope.

We have had six persons admitted to the ordinance of baptism; and there is a probability

of an early administration of the same ordinance to others. The congregation is steady: with us it is chiefly to the poor that the Gospel is preached. We propose, as soon as convenient after the arrival of a missionary, to attempt the formation of an Auxiliary Missionary Society.

Mr. Crowe is in the school, and has been of use to me, when indisposed, to read a sermon, and so keep together the congregation. He has just recovered from a severe attack of fever, the first sickness he has had since he came to the country.

I long to be out more among the surrounding villages and towns, where souls are living and dying at an awful distance from God.

Since freedom has been enjoyed by the blacks, there is a disposition amongst them to settle at inconvenient distances from the town, where land can be had unclaimed, to form their huts and plantations; for, unhappily, the white people have caught up every spot near. Liberty and independence form too strong a temptation to be resisted by many lately bound, to escape beyond the white people's property, though at the hazard of losing civil and religious privileges, and this may shortly become a detriment to the town of Belize.

BAHAMAS.

TOWARDS the end of the present month, or early in the following, it is expected that our brother Capern, who has, for some years, been pastor of the church at Long Buckby, will embark, with his family, to take charge of the station at Nassau.

A letter from Mr. Quant, of Turk's Island, contains the following brief notice of the state of the cause there. It bears date the 12th September last:—

The Bahamas have been visited with another hurricane last month. We had what we call the tail. It did but little damage with us, merely withering the trees and bush with its burning blast; but we anticipate fearful accounts from leeward, and fear that it extended to Nassau. We had made every preparation for a hurricane, and for twenty-four hours were encouraging the

most fearful forebodings, but the Lord was merciful to us, and we escaped. Great is the mercy of the Lord!

I can say but little of the progress of our society. We manage to maintain our ground, and this is about as much as we do. Last Sunday we had an addition of five, and I expect to baptize again next month. Many more would

willingly join us, whom we cannot encourage. I could soon swell our numbers, without adding to our prosperity, respectability, or my own comfort in the end; and, though we are quite as careful in receiving members as the word of God will justify us, yet some who are received have afterwards to be excluded: this has been my painful duty, in five or six instances, this year; but on these points I shall be more explicit when I make up our report at the end of the year.

I am very happy to tell you that my health is somewhat improved, and, in consequence, I have been able to recommence some of our evening services; but I still find it necessary to be extremely cautious. Mrs. Quant and all our children, four in number, are quite well. Here

the Lord has been abundantly better to us than our fears.

I am now preparing for a trip to Heneaguea, an island about 100 miles distant, and intend going as soon after the equinox as I can. I shall have to hire a boat and hands to go down on purpose, as we have no vessels running between the places; but I believe I shall be right in incurring a little expense to visit the people, as they have never been visited, except once by Mr. Bourn for a few days. I can tell you but little about them at present, but shall be able to say more when I have been there myself. They have sent to me repeatedly, entreating me to go; but I have, from various causes, been obliged to neglect them.

Home Proceedings.

HIGH WYCOMBE.

SEVENTH ANNIVERSARY OF THE BAPTIST AUXILIARY MISSIONARY SOCIETY.

ON Lord's day, Dec. 15, 1839, two most impressive discourses were delivered by the Rev. Eustace Carey, at the two Independent chapels, kindly lent for the occasion.

The following Monday evening a Public Meeting was held in the Town Hall, which was very fully attended. William Parker, Esq., presided; and, after singing and prayer, addressed the numerous assembly in an energetic speech, urging the necessity of sending the Gospel to the far-distant heathen. He was followed

by the Rev. John Dyer, Eustace Carey, J. Burton, Missionary from the Bahamas; John Wilkinson and John Parker, Esqrs.; J. Hayden, Independent; J. Overton, Wesleyan, J. Davis, of Prince's Risborough; and E. Bedding, of Speen.

On this interesting occasion not less than four different denominations pleaded the cause of the Baptist Mission. "How good and how pleasant for brethren to dwell together in unity!"

The collections, &c., amounted to 48*l.* 10*s.*

DESIGNATION OF A MISSIONARY FOR THE BAHAMAS.

ON Wednesday, the 18th instant, a service will be held (D. V.) at College-street Chapel, Northampton, when the Rev. Henry Cabern,

late pastor of the church at Long Buckby, will be designated as a missionary to Nassau, New Providence, Bahamas.

	£	s.	d.
<i>Cumberland.</i>			
Carlisle:—			
G. H. Head, Esq.....	5	0	0
<i>Derbyshire.</i>			
Derby:—			
W. Evans, Esq., M.P.	1	0	0
<i>Essex.</i>			
Langham:—			
By Thos. Blyth, Esq.	34	1	6
Loughton Miss. Assoc., by Rev. S. Brawn.....	6	6	10
<i>Gloucestershire.</i>			
Cheltenham:—			
Mr. S. Franklin	1	0	0
<i>Hampshire.</i>			
Beaulieu:—			
Rev. J. B. Burt (don.)	20	0	0
<i>Kent.</i>			
Ramsgate:—			
Rev. J. Mortlock			
Daniell	10	10	0
<i>Lancashire.</i>			
Liverpool:—			
Thos. Thornely, Esq., M.P.....	5	0	0
<i>Lincolnshire.</i>			
Grimsby—Rev. S. Marston.			
Collections.....	6	13	6
Coll. by Miss Blow ...	0	18	0
Missionary boxes.....	1	8	0
	8	19	6
Killingholme—Rev. W. Rowe.			
Collections.....	2	16	8

	£	s.	d.
Rev. W. Rowe	0	10	0
Mr. J. Dannatt	0	12	0
Missionary boxes.....	2	13	7
	6	12	3
<i>Limber:—</i>			
Collection	0	10	7½
Mrs. Maddison's box	1	8	7
	1	19	2½
<i>Northamptonshire.</i>			
Kettering:—			
Independent Chapel, by Rev. T. Toller...	2	0	0
<i>Standground:—</i>			
B. L. Ward, Esq.....	100	0	0
<i>Nottinghamshire.</i>			
Nottingham:—			
Mrs. Rogers	1	0	0
Friend, for translations	1	0	0
Missionary box, by Miss Coombs and Mrs. Ed- wards	0	12	0
	2	12	0
<i>Somersetshire.</i>			
Paulton:—			
By Mr. James Biggs .	7	10	0
<i>Suffolk.</i>			
Ipswich, by Mr. W. Pollard.			
Mr. Thos. Harwood...	1	1	0
Mr. E. Osborn	1	1	0
Mr. W. Pollard.....	1	1	0
Servant of ditto, by weekly subscriptions	2	2	2
A friend	0	1	1
	5	6	3

	£	s.	d.
<i>Sussex.</i>			
Rye:—			
By Rev. A. Smith	3	0	0
<i>Yorkshire.</i>			
Sabden, by Geo. Foster, Esq.			
Collection and subs. by the Sunday-scholars	10	14	6
G. Foster, Esq. (sub.)	50	0	0
	60	14	6

WALES.

Brecon, by Mr. John Jones.			
Young Men's Society			
Tea-party	4	17	0
Kensington Sunday- school	2	6	1
Mrs. Williams' (late Coulart) Miss. box	1	18	4
Coll. by Mrs. Jones ...	5	4	8
	14	6	1

SCOTLAND.

Glasgow Ladies' Society for promoting female education in India, by Miss Duncan.....	17	13	10
Aberdeen:—			
W. M'Combie, Esq., per Mr. Stalker,....	1	1	0

LEGACIES.

Mrs. E. Lum, late of Bolton, less duty	90	0	0
Robt. Lawrence, Esq., late of Reading	10	10	0

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have monies in hand on account of the Society, are respectfully reminded that the Treasurer's Account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen-court, Fenchurch-street, accompanied by the List of Subscribers, &c., in alphabetical order.

NOTICE TO CORRESPONDENTS.

Many of our friends having understood that our brethren, Leslie, from Monghyr, and Knibb, from Jamaica, are likely soon to visit England, have earnestly solicited their assistance at meetings of our country Auxiliary Societies, &c. We have just learnt, from a private source, that Mr. Leslie, in consequence of some improvement in his health, has again postponed his departure from India. The Committee, having learnt that Mr. Knibb was expected to attend the Anti-Slavery Convention in June next, have requested him, if possible, to leave Jamaica in time to be present at our Annual Meeting. No reply has yet come to hand, so that our friends will see that it is obviously impossible to make any engagements on his behalf.

Mr. Portlock seems not to be aware that plans, resembling that which he proposes, have been repeatedly brought before the public in print; but, not that we are aware of, with any practical result. If he can procure the adoption of his plan in the town where he resides,—and probably no place in the kingdom is more favourable for such an experiment,—we shall be happy to hear and report the result.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

IRISH CHRONICLE.

MARCH, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

Feb. 3rd, THOS. BERRY writes to the Secretary:—

My dear Sir,

I have been as usual employed during the last month, and I feel truly thankful to the Lord that, stormy and severe as it has been, my health has been preserved, and that I have been permitted to itinerate rather more extensively than usual. Brother Booth of Roscrea having removed to Portarlington, I have paid him a visit there, and through him I hope to extend our cause to that town. The Earl of that place, as I expected, will become an annual subscriber to our Society. He has directed me to call upon his steward, which I hope to do the next time I visit Portarlington.

I have also visited other places, and have been favourably received. The present year is a year of great exertion. I hope we will not be behind in coming to the help of the Lord of Hosts against the enemy. Indeed, forming the van as we do, we should, under the Captain of salvation, lead on the other sections of the Christian church in the holy warfare against the powers of darkness and deceit. Every day's experience exhibits the cunning of Satan. The Temperance Society formed by Priest Mathews, composed now of 600,000 members, a Society calculated to promote the welfare of Ireland, is seized upon by the enemy of souls as a means of rivetting the chains that bind our countrymen to his yoke. Miracles are attributed to the priest; and the medals regarded as charms against all evil. However, the delusion must vanish and the pretensions be exposed: the triumph will be but short. Temperance is rapidly extending; and we know that a temperate and educated people will not long be deluded by the priests of Rome. The light is shining brighter and brighter, and the end will be glorious. I sincerely trust that you will impress upon your respected Committee the necessity of liberally

supplying Ireland's wants. It is true that preceding committees have done much, and they have obtained a reward; but the time is now come when greater efforts must be made, and more liberal supplies voted to God's cause. Towns, and villages, and extensive tracts lie waste; and if the people of God make not great efforts to cultivate these dreary wilds, the Lord of the harvest will not approve. I trust you will in this year be able to increase your number of readers and preachers: they are not more wanting in the West Indies than in Ireland. I very respectfully request you will have the goodness to reply to my last letter, and allow me to prosecute the work with profit. Richard Perry, your local reader, I hope is profitably employed. I send you some of his letters. You will perceive that he is a bad scribe; but he is a good man, of pleasing and engaging manners, and respectable appearance. I trust the Lord will bless his labours. Among the Roman Catholics he chiefly labours; and from the desire evinced by them to obtain copies of the Scriptures, I have reason to believe he is not labouring in vain. For the last fortnight, a Roman Catholic neighbour has attended every day at our morning prayer. I find that a Bible I lent to another Roman Catholic who heard me preach at a wake some time ago was borrowed by this man, and through the reading of the word of life his prejudices have been softened down and his thoughts set upon eternity. I have given him suitable instructions: the Lord perhaps will have mercy upon him. The congregations at the respective stations continue steady—rather better at Abbeyleix, and at Maryborough.

The present season I believe is the most severe upon the poor of any for along period. It is truly heart-rending to visit the cabins and see the poor creatures shivering with cold, and the children screaming for food. There is no want of food, but there is no fire. The turf is all on the bog, and the coal is much

too dear; so that their suffering is extreme. I visit much, and endeavour to improve the visitation. I find by experience that a time of suffering is the best time to make impressions. I consequently endeavour to lay hold upon this means of proclaiming the glad tidings. It is to me a source of great comfort that, if I can do little or no good to their bodies, I bear with me a sovereign balm for every wound, a cordial for pain and suffering. The gospel is precious, and I hope in many cases it is esteemed precious by poor perishing souls. When you will have the goodness to send Hall, I would feel truly thankful if you send a parcel of tracts: my tracts are out, and I have many applications, but cannot supply them.

Under date, Jan. 31st, 1840, DENNIS MULHERN writes:—

Dear Sir,

In the course of this month, besides attending the usual services in this town, I have itinerated six or eight miles round the country, conversed, read the Scriptures, and engaged in prayer with the people as often as I could; and preached eighteen times to unusually large congregations on most of these occasions. Our congregation in this town, though still small, has been rather better this month than last, especially on Thursday evenings. Our Monday evening prayer-meetings are pretty well attended; and I trust that a spirit of prayer and devotion is growing amongst us. I think that I have reason to anticipate much good from the regular preaching of the gospel in the surrounding villages. I never saw such attention and anxiety to hear manifested. Often during this month, when I have been out on a dark and stormy night, after travelling three or four miles along a dangerous road alone, and arriving at my station half famished with cold and drenched with rain or snow, I have been cheered and animated by finding a goodly number assembled to hear, with eagerness, the glorious gospel of the blessed God—a privilege which they very probably would never enjoy were it not for the benevolent operations of the Baptist Irish Society; for which some of them at least feel truly grateful. What I regret most is, that I am not able to attend half the places round the country from which I have pressing invitations to come and preach. Within a compass of seven or eight miles round this town, there are no fewer than fourteen or fifteen stations open for occupation, where in most cases good congregations could be had. I have had, within the last few days, pressing invitations to come and preach at two places, formerly and still occasionally occupied by our Methodist friends. Each of these places (Boar-

gloss and Carthren) I hope to visit occasionally in future; but I find that it is no use to mark out too much work, as mental as well as physical ability must be considered.

I have been encouraged lately by noticing more Roman Catholics than usual attending our country meetings, with some of whom I have remained for hours after preaching, conversing and answering their inquiries as I could from the Scriptures. On the 6th inst. I travelled, with my faithful and diligent reader, T. Cooke, through a remote part of this district near the mountain, where he occasionally visits, and I trust not without effect. Here a young man named C—, a Roman Catholic, was induced some time ago to procure a Bible, that he might read and judge for himself. The priest coming to hear this, soon took occasion to visit him, and inquired if he had got a Bible and were in the habit of reading it? The young man answered in the affirmative; the priest instantly got into a rage, and threatened his anathemas if he would not surrender the Bible and abandon a practice so dangerous as that of reading the Scriptures without note or comment. The young man modestly replied, that when he used to attend ale-houses and dancing parties on the Sabbath, he never minded him; but now when in the habit of employing part of the Lord's day and other leisure hours in reading God's blessed book, he came to reprove him for his conduct; adding that he was determined not to give up his Bible for any man. The priest, finding that his threats were likely to prove ineffectual, had recourse then to milder measures, and said if he must read the Bible, to come to him to have any part of it explained which he did not understand or which might appear to him to oppose any of the doctrines of his church. May we not hope that this young man, under the teachings of the Holy Spirit, will soon understand the Scriptures better than the reverend gentleman himself? Near this lives another man and his wife, who have, principally from reading the Scriptures, lately abandoned the Church of Rome, and are now in communion with the Episcopal church at D. W. I have gone twice within the last few weeks to visit them, and left some tracts at their house; among others, your pamphlet on Baptism, and S. Wilson's Manual on the same subject. This man came twice to my house last week, to converse with me; but it so happened that I was not at home either time.

Upon the whole, if the people, both Roman Catholics and Protestants, were left at liberty to judge for themselves; I mean if themselves and families were not threatened with expulsion from their houses and lands, and consequent destitution and want,

in the event of their public avowal of their religious sentiments, I doubt not but the effects of a preached gospel would appear much more visible, and dissent from corrupt communities would be much more common than it is. Oh! for the strong faith of the ancient Hebrews, who "took joyfully the spoiling of their goods, knowing in themselves that in heaven they had a better and a more enduring substance." But faith, however weak, if genuine, will grow and operate more powerfully; and truth is omnipotent, and therefore must prevail.

Date Feb. 3rd, 1840, Mr. HOSKEN writes to the Secretary:—

My dear Brother,

The past has been to me a very eventful month. Not that anything has transpired of a very peculiar nature; but with the commencing year I commenced a more vigorous attack upon the kingdom of darkness, which has exposed me to greater peril. In order to lay before you some of the labours of the month, I shall make an extract from my diary.

On the 5th ult. after having preached in Clonmel, I started at half-past two o'clock for Piltown. As I had a journey of 17 English miles before me, and the day far spent, it was needful that I should hurry a little, to avoid being benighted. When at about nine miles from Clonmel, my horse came down as though he were shot, lashing his head with fearful violence against the ground; I was precipitated over his head fully twelve feet. But O! how gracious was that God in whose service I was engaged; for though the horse was seriously injured, I sustained not the slightest injury. To thee, O my God! I owe all my near escapes from death. How great is thy goodness! After halting for a few minutes, I proceeded on my journey, and arrived in time to get a refreshing cup of tea before I preached. Mrs. Fairlie was ill and confined to her bed; but she would not allow that to be a preventive to the service, which is conducted in her parlour. She had her bed-room door left open, that she might hear that word which is the consolation and joy of her heart. There was a large congregation of the aged and the young, all of whom paid the greatest attention to the word spoken. Next day I proceeded to Waterford, to take to Mrs. W. the trifle collected in Clonmel for her, £6 2s. I understand that dear Mr. Hardcastle, whose influence in Waterford is very great, has collected between £80 and £100 for her. Poor Mr. W. might well leave his fatherless children in the hands of a faithful God.

I did not preach in Waterford this time, but I visited many families to whom I read

the word of life and with whom I prayed. On Thursday I bade adieu to Waterford and proceeded to Portlaw, where I was most joyfully received; and although the people could not assemble together till ten o'clock, I had an excellent congregation. I was preaching till between eleven and twelve o'clock. In general I visit all the families that attend preaching in Portlaw; I did so on this occasion twice. One case especially was very interesting—a lady in a fever. I thought the first time I saw her, that the affliction was having a sanctified influence upon her soul. Since then I am more confirmed in the opinion. On Friday I left Portlaw for Clonmel, and got home just at the close of day, greatly rejoiced to meet my dear wife and child again after the accident.

On the 12th I preached in Clonmel to a congregation about as usual, rather small. In the morning from Jer. l. 5, "They shall ask the way to Zion, &c."; administered the emblems of the Saviour's death; and in the evening preached from Ps xciv. 19.

On Monday visited the flock; and on Tuesday started for Thurles, thirty miles distant. Visited the families and preached to an unusually large congregation. Brother Cooke was very ill, confined to his bed. Left Thurles on Wednesday, and arrived home late in the evening, exceedingly feverish and ill. Next day proceeded to Caher, ten miles, and preached to a small congregation. Friday returned home to prepare something for Sabbath day. The following week I was more than usual at home, in consequence of the slaters and bricklayers being here to make some repairs, &c.; but had some peculiar pleasure in the visits of Thaddy Dunne, a converted Roman Catholic, to whose spiritual interests I have been attending for some time, and whose mind I have been enabled, under the gracious influence of the Holy Spirit, to enlighten. This young man was first led to inquire after Christ, by hearing Mr. King in the open air; but was very ignorant of the way of salvation, comparatively speaking, when he first came to me. I gave him a Testament, and gave him the third chapter of John's Gospel to study, with other suitable passages. Also for the last two months I have had him twice a week in my study; and Oh! how wonderfully has his mind become enlightened! I had only to ask him a question, and he had a suitable text of Scripture as a reply. "So you don't imagine that you have any righteousness of your own that can merit heaven, Thaddy?" "No, Sir," he replied, "for 'there is none righteous, no not one.'" Pointing also to that beautiful chapter, the fourth of Romans, reading to the 16th verse, "Therefore it is of faith, that it might be by grace, &c.,"

poor Thaddy wished to be baptized, and pointed to the passages that had induced that desire. I promised to mention his wish to the church. But Oh! how unsearchable are the ways of God! As he had ventured to read his Testament to one engaged with him at the ordnance survey, the person took the alarm, and wrote to his father, who came and insisted on his return home; also urging him by telling him his mother was ill. He came to me in the greatest imaginable sorrow, to know what he should do. Of course his mother's illness forbade my advising him to stay. I also saw in his countenance and perceived in his expressions strong filial affection, but withal unwavering firmness in the doctrines he has received. He hopes to be useful to his parents. I gave him for his father the tract entitled, "Can a Man be born when he is old?" He says he will get his father to read it.

On Sabbath week, after service in Clonmel, I went to Portlaw, about twenty-two miles. I believe much good is doing there. I intended to go to Pilltown again yesterday, but the incessant rain prevented, which was a great grief to my mind; for I desire to spend and be spent in the service of that Saviour who bought me with his own precious blood. But it is no use to go in such weather, as the people will not come out to hear. I have often been as wet as though dipped in a river, going to Thurles and elsewhere, and afterwards did not get a congregation.

Under date, Jan. 31, JOHN HART writes to Mr. Thomas:—

Rev. Sir,

I find the people very desirous to hear about the Lord in their vernacular tongue, and they are very thankful to me when I tell them about the Lord's love, or when I read a portion of his word for them. They tell me they never heard the priest tell anything about the Lord like what I read. I tell them that he reads in Latin, and they cannot understand him; but if he read in Irish, then they would see that there is to be had of man no sort of help or assistance toward our salvation; for all our righteousness is as filthy rags in God's sight, and there is no name given among men under heaven whereby we can be saved, but through and by Christ: all of which they said was true; and they would wish I should come often, as they find great comfort in hearing God's word so that they can understand it.

The boys who are learning to read the Irish Scriptures are improving very fast, and are highly delighted, and are asking me to get them Irish Testaments, for they have no Testaments but mine to read in. I gave them a few tracts which I had, by way of lending them, and charged them to have them read when I came the way again, so that they might be able to tell me the contents of them and to appreciate their value. I told them to keep them clean, for I would want them again: all of which they agreed to.

MR. HAMILTON, in a letter to the Secretary, of the 3rd ult. thankfully acknowledges the receipt of £5 from a kind friend through Mr. Burls, the distribution of which among the poor and shivering peasantry around him has made many to almost sing for joy.

Receipts to the end of January, 1840.

	£	s.	d.		£	s.	d.
Mr. W. Fletcher, Bath, by Mr. Cozens...	1	1	0	Collected by Rev. S. Davis, £75 acknowledged last Chronicle.			
Subscriptions by the Collector.....	20	0	0	Perth.....	6	16	0
Crayford, by Rev. O. Watts.....	3	3	0	Dunfermline.....	5	7	0
M. E., by Rev. J. Dyer.....	1	0	0	Stirling.....	7	4	10
Rochdale Collection.....	4	0	0	Glasgow.....	88	12	6
W. M., by Rev. J. H. Evans, A.M.....	5	0	0	Paisley.....	4	0	0
Mrs. Moore, Homerton.....	1	0	0	Irvine.....	4	0	0
Old friends.....	10	0	0	Greenock.....	19	12	3
Marylebone Auxilliary, by G. T. Keyes...	15	0	0	Alcester, after a tea party.....	6	0	0
Abergavenny (Frogmore-street).....	3	10	0	Misses Smith, Olney.....	2	0	0
E. T., proportion of daily consecration for religious purposes.....	1	0	0	Misses Dixon (sub.).....	1	0	0
Collected by a young friend for schools	4	3	8	Mr. Wassel, Bath.....	0	10	0
C. M.....	50	0	0	Mr. Eives.....	0	10	0
— for Athlone.....	5	0	0	Mr. Cottle, Bristol.....	0	10	0
One-third of penny-a-week (Bugbrooke).....	2	17	3	Legacy of the late Mrs. Elizabeth Lum, of Bolton-le-Moors—less Legacy-duty and stamp.....	80	17	6
Collection by Rev. E. F. Crate.....	5	5	3	Miss Burchell.....	0	2	6
Do. at Heyford, by do.....	0	13	6				
Do. at Kislisbury by Rev. J. Larwell...	2	2	0				

The amount of £20, entered last Chronicle to the Church Street Auxilliary, by Mrs. Ellmore, should have been £25. A box of useful articles has also been received and forwarded, sent from friends at Canterbury. Also books from Mr. Willshire, Greenwich.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XIV. NEW SERIES.

MARCH, 1840.

By the rules of the Society the Committee cannot appropriate any portion of its funds to chapel cases. Feeling, however, the most lively interest in their mission at Brough in Westmoreland, where a chapel has just been erected, they are anxious to lay the case as speedily as possible before their friends, hoping that many will be induced spontaneously to forward contributions for the object to their valued missionary, Mr. Sneath; and thus prevent the necessity—in all cases undesirable, but especially so in the case of a Home Missionary, and when favoured with a revival—of his making a begging excursion. On this subject the Secretary, now in the North, says, in a communication just received, “I hope Mr. Sneath may not be called to go out collecting for his case, as he has here a most interesting work of God going forward every week. Indeed, nearly every day, sinners are brought to Christ; and if we allow Mr. S. to leave, it will be the ruin of the revival... In reference to the opening of the chapel, on the 9th, Mr. Roe says, “I preached morning and evening; Mr. Pulsford in the afternoon. The congregations were overflowing, and the collections good. The Revs. G. Greenwood, G. Greenwood, jun., J. Sneath, J. Brame, and F. Talontyre conducted the devotional exercises. We are now holding a week of meetings; crowding and melting audiences. May the Lord melt their hearts!”

NEW CHAPEL AT BROUGH.

The following statement is respectfully submitted to the favourable attention of the friends of the Redeemer:—

“About five years ago, an attempt was made to commence the preaching of the gospel, by the agents of the Baptist Home Missionary Society, at the town of Brough, in Westmoreland, under the auspices, and encouraged by the zealous exertions, of the Rev. Charles Hill Roe, then a resident minister at Middleton, in Teesdale. At this period the spiritual destitution of this fertile, romantic, and interesting district, it will be readily admitted by every person of competent information, was such as urgently to demand this additional effort on behalf of the souls of men. In many directions the field was wholly uncultivated, in others very imperfectly attended to, and in all there were found numbers ‘perishing for lack of knowledge.’

“This attempt to extend the boundaries of the Redeemer’s kingdom has involved considerable difficulties, and required much exertion and self-denial; but, by the blessing of Him whose cause it is, it has been attended with a very considerable measure of success. Since the commencement of the mission, eighty-one persons have been baptized on a profession of their faith, a Christian church has been formed, and placed under the pastoral care of the Rev. James Sneath; and although it has been subjected to the usual fluctuations, from deaths and other causes, the hope is humbly entertained that the Lord will still add to its number of such as shall be saved. Three persons have been sent out to the work of the ministry from this church, and a fourth is now a student at the college near Bradford.

“Impressed with the conviction that they who are blessed themselves should endeavour to become blessings to others, each according to his several ability, and anxious, as far as possible, to provide for the spiritual wants of the people, by means of local agency, the pastor of this little society, aided by the gratuitous labours of six persons, members of the church, has introduced the preaching of the gospel into not fewer than fifteen villages, situated at from one to twenty-eight miles distance from the central station of Brough, where the circumstances of the people most loudly called for help. In seven of these villages, there was previously no place of worship of any description, nor any other means of religious instruction; whilst in one of them a sermon had not been preached within the recollection of the oldest inhabitant, although she had resided there for forty-eight years. In this place, however, a congregation has been gathered, six persons have been baptized, and added to the Lord, and are now walking worthy of their high vocation. Thus, from the church at Brough, ‘the word of the Lord has sounded out’ to the surrounding region; and the measure of success which has attended its proclamation has been such as abundantly to encourage further and more extended exertions, were means afforded commensurate to the undertaking, in this interesting but benighted section of the Home Missionary field.

“In order (as far as human efforts can effect this object), to place this Mission on a perma-

nent basis, to furnish accommodation for the hearing of the gospel and the instructions of the Sunday-school, as well as to escape the inconveniences of meeting in a hired room of limited dimensions, from whence, at any time, its occupants are liable to be ejected, it has been deemed desirable by the friends on the spot, after due deliberation amongst themselves, and consultation with other friends at a distance, to effect the purchase of certain well-situated premises in the town of Brough, a portion of which might, at a moderate expense, be converted into a place of worship, capable of accommodating nearly 350 persons. These premises, inclusive of some out-buildings which have been sold off, comprise a good house, now in course of alteration for a chapel, a residence for the minister, and five cottages, yielding an annual rental of from £27 to £30, the whole of which have been purchased for the sum of £700, and vested in trust, for the use of the Baptist denomination within the county, the necessary legal documents having been gratuitously and kindly prepared by a respectable and friendly solicitor resident in the neighbourhood.

"Now, could the whole of the forementioned sum of £700 be at once raised, it is obvious that foreign assistance to this Mission would be rendered in a great degree unnecessary, and that the funds of the Society, hitherto its patron, might be expended in sending the gospel to other parts of this long-neglected county; but this is at present deemed impracticable. It is therefore proposed to raise the sum of £350, the estimated value of the building designed for the chapel, leaving the interest of the remainder to be furnished by the rents of the cottages. The cost of fitting up the place or chapel, which is expected to be opened shortly, will be about £100, and is intended to be raised by the friends on the spot.

"Having thus endeavoured to bring before the readers of this paper the foregoing facts,

In July last, a series of revival meetings, under the management of the Secretary, were held at Sheffield, as to the results of which sanguine expectations were indulged at the time. How far effort, and faith, and prayer have been encouraged, the following extract of a letter from Mr. Rees, our missionary there, to Mr. Roe, will determine:—

"You ask, is it true that Mr. Larom has received upwards of seventy persons into his church since the revival meetings in July last? It is; and many of them date their decision to those services. In many cases all the adults in a family have been baptized. Nearly all the adults in Mr. L.'s congregation have joined the

may not the hope be entertained that they will be allowed to make a due impression, and lead to corresponding liberality in aiding this effort to promote the cause of the Redeemer? Let Christians of all denominations look at the destitute state of this part of the kingdom. Let the members of the Baptist denomination in particular remember, that this is the only mission that body has attempted, and the only interest they have, in this county; that the attempt was greatly needed; and that, next to a dependence on the blessing of Him who can make the humblest instruments effectual, the cause looks to them chiefly for sympathy and support; and let them, in answer to this appeal, and as God has prospered them, freely afford it their pecuniary aid; remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'

"Signed on behalf of the church, at a church-meeting, held January 24, 1840,

"JAMES SNEATH, Pastor.

"ISAAC EBDAL, } Deacons.

"JOSEPH YARE, }

"ROBERT BAYLES, }

"N. B. Donations in aid of the above cause will be gratefully received by the Rev. C. H. Roe, 6, Fen-court, and the Rev. S. J. Davis, 23, Eastcheap, London; Rev. C. M. Birrell, and Mr. John Coward, Liverpool; George Greenwood, Esq., Crosby Garrett, Westmoreland; Mr. James Sneath, Brough, Westmoreland; and the Revs. R. Pengilly and G. Sample, Newcastle-on-Tyne; by whom the cause is affectionately and urgently recommended.—Friends of the Lord Jesus, help, Oh! help us in this urgent case!"

Collected in and around Brough,			
and at the opening.....	105	3	7
Old materials, sold for about.....	20	0	0
John Coward, Esq. Liverpool.....	25	0	0
W. Hope, Esq. do. by do.....	5	0	0

church: we have added thirty-six since July. Mr. Larom's church followed up the movement remarkably well, and enjoy the fruits of their activity. We are now fully convinced that continued and unremitting exertion, and persevering prayer, are indispensable to continued success."

In the last number of the Register, the fact was briefly stated, that a revival had been experienced at Newcastle-on-Tyne, and that, in consequence, many persons had been baptized. We have the particulars from our own agents; but we prefer giving the following from a disinterested party. The extract is made from the "Baptist Reporter."

"Newcastle-on-Tyne.—On Friday evening, December 26, 1839, twenty-five persons, seventeen males and eight females, were baptized at the Baptist chapel, Tenthill Stairs, Newcastle-upon-Tyne. The minister, Mr. R. Pengilly, and Mr. T. Pulsford, the Baptist Evangelist, conducted the interesting services, and appropriately addressed the very numerous and res-

pectable congregation assembled to behold the solemn and imposing ordinance, in which they stated the objections that are generally made to this peculiar practice of their denomination, and defended it with a degree of Christian feeling, which could not fail to convince and gratify the hearers. Several of the candidates were teachers in the Sabbath-school, and were

the fruits of that institution. One of the candidates was Mr. W. S. Darkin, recently of your place, and connected with the 'Leicestershire Mercury,' but now of the 'Gateshead Observer' office. Altogether, the prospects of the Baptist denomination are more cheering in this neighbourhood. The labours of Mr. Pulsford amongst us have been eminently useful in promoting a revived state of things. For the last six months, the accession to the various

churches in the North, will be nearly one hundred persons. Mr. Pulsford has endeared himself to the Baptist denomination in this part of the island, by the great zeal and prudence which he has manifested in all his proceedings. It is worthy of remark, that twenty-five is a far greater number than was ever baptized, at any previous time on one occasion, in this town."

The revival so happily commenced by the Secretary about two months ago, at Boro'-bridge, is still going forward. Mr. Baker, the Missionary, writes:—

"The penny postage affording us such an opportunity of sending information, of course you will expect to hear from us much oftener than usual. I am happy to inform you, that things are going on well. The blessed Spirit is with us. Those who have lately joined our church, are walking consistently, and seeking to make known the Saviour's love to those around them. There are many more amongst us who are decided, although they have not yet been baptized; some of them we expect will cast in their lot among us very soon. The greater part of the inquirers are still anxious for the salvation of their souls. We continue to discover fresh persons under serious impressions. The work is making steady progress, and spreading in different directions. We have been holding meetings for revival at Maregreen, in the parish of Stoke St. Gregory. This is a kind of union station between us and North Curry. Such is the interest excited, that the place in which we meet is crammed almost to suffocation: many persons are obliged

to leave for want of room. The people at this place are very anxious to have a chapel. One person has offered to give a piece of land to build upon, and several others have offered subscriptions. We expect it will soon be commenced. I believe good has been done here. Our out-stations generally are in an interesting state. Brother Veals is working hard and doing good. Your visits to other places in this neighbourhood have been made a blessing. North Curry people are in a delightful state. Brother Humphrey baptized six persons a little time since: he will baptize eleven more next Sabbath. I have been over to Isle Abbott's during the past week, with brother Veals and brother May, of Prescott, holding meetings for revival. A deep and solemn feeling was produced. Several are awakened there in addition to those who are already decided. Brother Foot is ill. Things are improving at Bridgewater. I have heard that there is a little stirring at Chrewkern also. This neighbourhood is just ripe for an evangelist."

The following extract of a letter, from Mr. Douglas, of Hamsterley, to the Northern Evangelist, will no doubt interest our readers:—

"I am happy to say that the impulse you gave us when here, has not as yet spent its force. All have not gone on so favourably as might have been wished; but some have been a great comfort to me. I baptized two shortly after you left us; but these had been previously proposed. Others, who date their impressions from your coming among us, I expect to baptize and add in a short time. We have been able, through the depth of the winter, to keep up with considerable spirit our six o'clock Sabbath-morning prayer-meeting. Also our circulating meeting on Thursday night. Our Sabbath evening and Monday evening prayer-

meetings have received a new impulse, and our vestry is sometimes crowded to excess. My female Bible class now numbers about a dozen. The men have one among themselves. So that, on the whole, we have not been in such a thriving state during the last ten years, and never indeed at any time to the same extent, since I came to Hamsterley. This circumstance, then, among others, shows the benefit of visitations from an evangelist. If I, then, have written for the office, and you have executed it, let us rejoice together. May the good resulting from it be extended, and perpetuated more and more."

Monies received since last Register.

Weymouth.	
Collection by Rev. G. H.	
Davis.....	5 4 0
Mr. Welsford.....	1 1 0
Mr. Gibson.....	0 10 0
Mr. Edwards (Lyme)....	1 0 0
	7 15 0
Birmingham Auxiliary. Messrs. Livett and Wade, Secretaries.	
Mr. T. Tipping.....	0 5 0
Mr. J. Portlock.....	1 0 0

Mr. E. Timmis.....	1 1 0
Mr. Wilcox.....	0 5 0
Mr. James Room.....	0 10 6
Messrs. W. and F. Room	1 1 0
Mr. E. A. Butler.....	1 1 0
Mr. J. W. Showell.....	0 5 0
Mr. John Wade.....	0 10 0
Mr. Perry.....	0 10 0
Mr. Phillips.....	0 7 0
Mr. Benjamin Beesley...	0 5 0
Rev. T. Swan.....	0 5 0

Rev. T. Morgan.....	0	10	0		Mr. C. Lawden.....	1	1	0	
Rev. Dr. Hoby.....	1	1	0		Miss Burnett.....	0	4	4	
Mr. B. Lepard.....	2	0	0		Miss Hammond.....	0	4	4	
Mr. W. Hadley, sen.....	0	10	0		Mrs. Cheshire.....	0	4	4	
Mr. Isaac Hadley.....	0	10	0		Miss J. Lawden.....	0	4	4	
Mr. Edward Parker.....	0	5	0		Mr. Hughes.....	0	4	4	
Mr. W. Middlemore.....	1	1	0		Miss Lowe.....	0	4	0	
Mr. J. Middlemore.....	1	1	0		Miss Nevill.....	0	4	4	
Messrs. J. Stevenson and					Mrs. Taylor.....	0	2	6	
Son.....	0	10	0		Miss Taylor.....	0	2	2	
Mr. W. Jenkins.....	1	0	0						3 6 2
Rev. H. Smith.....	0	10	6		Collected by Master Grove:				
Mr. R. Ryley.....	0	10	0	16 14 0	Jane Grove.....	0	4	4	
Collected at Bond-street by the Rev.					Mary Smith.....	0	2	2	
S. J. Davis.....	6	10	0		James Grove.....	0	2	2	
Collected at Cannon-street.....	12	10	0		James Cheshire.....	0	2	2	
Do. at Mount Zion.....	3	8	6		F. D. Grove.....	0	2	2	
Do. at the public meeting.....	6	18	9		Mrs. H. Grove.....	0	2	2	
Do. at boy's school, Bond-st.	0	5	7		Mrs. Cheshire.....	0	2	2	
Do. at girls' school, do.....	0	5	10		Miss. M. Hammond.....	0	4	4	
				0 11 5	Mrs. Kendrick.....	0	2	2	
Master Swan's List.....	0	18	6		Jemima E. Grove.....	0	2	2	
Miss M. A. Walters' list.....	0	14	0						1 6 0
Collected by Miss Allen:					Collected by Miss Livett:				
Mrs. Wright.....	0	6	0		Mr. Hadley, sen.....	0	10	0	
Mrs. Cooke.....	0	4	4		Mr. J. Hadley.....	0	4	4	
Mrs. Allen.....	0	4	4		Mr. J. C. Woodhill.....	0	10	0	
Mr. Allen.....	0	4	4		Mr. W. Morgan.....	0	10	0	
Jemima Shipway.....	0	1	1		Mrs. Parker.....	0	10	2	
Mr. J. Aston.....	0	5	0	1 5 1	Miss Clarkson.....	0	4	4	
Collected by Miss Butler:					Mr. Taylor.....	0	4	0	
Miss Bibb.....	0	4	4		Mrs. Hardy.....	0	2	6	
Miss Edge.....	0	4	0						2 15 4
Mr. Butler.....	0	4	0		Collected by Mrs. Livett				
Mr. W. Butler.....	0	5	0		for the Cradley mission:				
Mr. Edge.....	0	5	0		Mrs. Livett.....	1	0	0	
Mr. Johnson.....	0	5	0		Mrs. C. Lawden.....	0	5	0	
Mr. Perry.....	0	4	0	1 11 4	Rev. H. Smith.....	0	5	0	
Collected by Mrs. Groom:					Mr. B. Beesley.....	0	5	0	
Mr. Groom.....	0	10	0		Mrs. A. Lawden.....	0	6	0	
Friend, J. M.....	0	1	0		Mrs. Tipping.....	0	5	0	
A. E. L.....	0	1	0		Mr. J. Davis.....	0	5	0	
Ellen Groom.....	0	1	0		A Friend.....	1	0	0	
Mary Brun.....	0	0	6		Mr. J. Stokes.....	0	2	6	
Mrs. Warmington.....	0	3	0	0 16 6	Mr. W. Lowe.....	0	5	0	
Collected by Miss K. Lawden:					Miss E. Rudge.....	0	5	0	
Mr. A. Lawden.....	0	10	6		Mrs. R. Ryley.....	0	5	0	
					Mr. White.....	0	5	0	
					Mrs. Allen.....	1	1	4	
					Miss Harwood.....	0	8	6	
									6 3 4

Received since the above, 10s. from Mr. John Palmer, for the Bond-street Auxiliary—the amount of which (£7 17s. 2d.) has already been acknowledged.

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurer, W. T. BEEBY, Esq., 8, Old Jewry; by the Rev. C. H. ROE, 2, Wintown Place, Blackheath Road; by the Rev. S. J. DAVIS, 23, Eastcheap; or any Minister of the Denomination.

* * * All letters for the Rev. C. H. ROE, to be addressed as above.



REV. EDMUND CLARKE,

Truro.